THE PACIFIC CHURCHMAN

CHRISTMAS :: NUMBER ::

Volume LII.
Number 5.

San Francisco, December, 1916

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The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the

Province of the Pacific

Subscription Price—$1.00 a year, in advance

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All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

Entered at the San Francisco Postoffice as second class matter.

NOTICE

The readers of this paper would confer a greatly appreciated favor upon the Bishop of the Diocese and the Trustees of the Pacific Churchman by dealing with, and at all times calling upon our good friends the advertisers. Thanking you all for this consideration and wishing you a Merry Christmas,

Yours very faithfully,
The Management

DECEMBER CALENDAR.

3—First Sunday in Advent.
10—Second Sunday in Advent.
17—Third Sunday in Advent.
20-22-23—Ember Days.
21—St. Thomas, Apostle (Red).
24—Fourth Sunday in Advent.
25—Christmas Day (White).
26—St. Stephen, Martyr (Red).
27—St. John, Evangelist (White).
28—The Innocents (Violet).
31—Sunday after Christmas (White).

A NEW CHRISTIAN YEAR

December 3rd is Advent Sunday—New Year's Day in the Calendar of the Christian Year. Presently the world's new year will dawn. Friend will be greeting friend in the dear, accustomed way. Good resolutions will be in the making. Gifts will be on the wing. The weary, war-worn world itself will be on the tiptoe of expectancy, hoping vaguely that when the old year's requiem is sung a kingdom of universal good will may be nearer at hand. How impressionable are the minds of men to the call of the *world's* new year! How sensitive to the spell of its associations! What shall we say to the call of the *new Christian Year* that by the space of a few brief, eventful weeks anticipates it? Within *that* call lie enfolded those spiritual forces which alone can make the world's dreams come true. Back of the task of the reconstruction of the broken social order must be the Advent Vision of a greater Coming of the Unseen and Eternal into the affairs and experience of men. The Advent call to the nations of the world is to build across the blackened waste of *our modern social collapse* a Highway for the King. For the world already more than dimly realizes that the King is coming! "Watchman, what of the night?" Thus the world calls to the Church, as she keeps her towered vigil upon the distant city walls. And the Church, scanning yonder line where sky meets earth, cries exultant, "the morning cometh." Must she despairingly add, "and also *the night?*" The responsibility, beloved, is fixed upon us. If the world turns to the Church, the Church must turn to the Christ. "The night is far spent—the day is at hand!"

J. Wilmer Gresham.

BLEST CHRISTMAS MORN.

By Carrie Judd Montgomery

Blest Christmas morn thou comest, as of yore,
To cheer with songs that echo o'er and o'er;
Thou bringest Bethlehem's sweet babe again,
To heal and comfort hearts nigh crushed with pain;
We kneel as Eastern magi knelt before,
With myrrh and gold and incense, love's sweet store,
In faith our treasures at His feet we pour,
Who comes in peace o'er loyal hearts to reign;
Blest Christmas morn!

Thy message of glad tidings rings once more,
Good will on earth Christ cometh to restore;
We fain would join the angels' blessed strain,
That swells in joy o'er mountain, hill and plain,
With lowly hearts that worship and adore;
Blest Christmas morn!

THE AKERLY MEMORIAL.

St. John's Church is now in the process of complete renovation. It is being painted and decorated. New windows are being put in throughout. But one window has been reserved for a memorial to Dr. Akerly. There is at present nothing to perpetuate the memory of this wonderful old priest. A host of friends still revere the memory of this famous pioneer of Oakland, and many who are not connected with St. John's parish would doubtless wish to contribute towards a memorial to keep his name alive not only in the church which he founded, but in the city to which he was an inspiration.

It is desired to insert a handsome window of the best workmanship to cost about $500.00, which will be separately insured against fire and breakage. The treasurer of the fund is Miss J. M. Hyde, 390 Euclid Ave., Oakland, to whom any money may be sent. As this is designed to be a general tribute from all wno loved and were helped by Father Akerly, any sum no matter how small, may be contributed.

The third Sunday in Advent is the day for special intercessions for the clergy and for earnest prayer for an increase in the number of candidates for Holy Orders. The Alumni Association of the Church Divinity School of tne Pacific earnestly requests the observance of the day and a sermon by the rectors aiming to arouse a sense of vocation in the young men and women of their congregations.

A PRAYER FOR WIDER VOCATION TO THE MINISTRY.

O Lord Jesus Christ, Head of the Church, Thou that knowest the hearts of all men, show through the power of the Holy Spirit, we beseech Thee, all whom Thou dost call to Thy Sacred Ministry a true sense of their vocation. Quicken many of our youth with that inward motion of the Holy Ghost to take upon them holy offices and ministrations to serve Thee for the promoting of Thy glory and the edifying of Thy people. Impart to clergy and parents and sponsors and teachers a deeper realization of our responsibility for the fewness of the laborers while the harvest is so plenteous. Send forth laborers into Thy harvest—and especially into the fields of this Province of the Pacific. Increase in Thy Church a faithful ministry watching for the souls Thou hast redeemed with Thy precious blood, as they that must give account, that they may do it with joy and not with grief. All this we ask of Thee, O blessed Jesus, who art with the Father and the Holy Ghost, one God, world without end. Amen.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Hugh Latimer Burleson, D. D., Bishop-elect of South Dakota, as follows:

Time, Thursday, December 14, 1916.

Place, Cathedral of St. John the Divine, New York City.

Consecrators: The Presiding Bishop, the Bishop of Minnesota, the Bishop of New York.

Presenters: The Bishop Coadjutor of Missouri, the Bishop of Pennsylvania.

Preacher: Bishop Lloyd.

Attending Presbyters: Rev. Allan H. Burleson, Rev. John K. Burleson.

Master of Ceremonies: Rev. George F. Nelson, D. D.

Daniel S. Tuttle,
Presiding Bishop.

CALL TO COLORS PAPERS.

No. VI.

And now, members of our Diocesan "Committee on Stewardship," will you bear with your Bishop if he asks you to do something definite, and, he believes, of a right practical turn? He makes very few appeals of this sort. Five previous papers have prepared the way for it. Your Church means something to you. You wish to mean something to it. You are willing to "put yourself out" to do something for it. Here really seems to be something you can do. You are tired of appeals that come to you, and that you have to make to others, for money. You wonder when they will ever end. This does not involve you in what is ordinarily known as "hat passing." That figure of speech puts money into the space meant for the *head* by turning the hat *wrong side up.* This asks you to put head and heart into Christian money. The hat passing method, much as we may have to resort to it, like the hat itself is *inverted.* The true method of Christian giving is the other way, the brain of clear thinking and conscientious principle under the hat. The heart then warms with an initiative of cheerful giving and the habit becomes one, more of the seeing to it that money for God's purposes and for the Church goes out of the pocket or check book, than of haggling over how much can be lured into the hat. Our personal religion needs the giving as a credential of its value to us, more than any object needs the gift. That habit calls for attention to only three very familiar things: 1. Our income which we have to depend upon, which is a pretty intimate and every-day factor with most of us; 2. The feeling that few Christians can get away from, that in honest dealing with our God some part of that income should be systematically given as a simple deposit of good faith with Him, and 3. That if any accounts ought not to be left to neglect or slipshod confusion, certainly those under God's audit ought not to be. When we say or assent to "All things come of Thee and of Thine own have we given Thee," we ought not to do it as Christians or Communicants with anything like the conscience-haunting of a defaulter. This appeal then is to plead with you to actively help in the Committee on Stewardship to spread this sound habit: It is always uphill work to carry custom to a higher plane. But when a right principle is involved a comparatively small band can do it with patience and perseverance and prayer.

The definite thing you can do, with the advice and help of your Clergyman is this: Try to influence from five to ten in your congregation, who may not have the habit of self-proportionment, or self-scaling percentage of income for giving, to make a beginning by sending an offering of one per cent or some fraction of one per cent of the 1916 income or wage, on some Sunday in the immediate future, or by sending the amount to Mr. W. A. M. Van Bokkelen, Treasurer, 254 Russ Building, San Francisco, before the end of the year. One per cent of $500, for example, would be $5; one-half of one per cent, $2.50, etc. Names need not be indicated and amounts need only be marked on the enclosed blanks when put in the offering or sent to the Treasurer. The main object of this being to stimulate a personal habit of *self-proportionment,* the givers may name their own objects. If a suggestion is desired in any case, there is the first-hand missionary work in our own Diocese, reached by "The Church Extension Fund."

Blanks are enclosed for use in personal approach to the five or ten as above.

I beg you do not lightly dismiss this prayerful effort to deepen in our Diocese a Christian principle, as I believe this appeal is the true way to minimize the ordinary multitude of appeals in the method of the inverted hat by the method of the converted heart. Will you not heed it as a real call to your Church Colors?

Yours very faithfully,

WILLIAM F. NICHOLS.

"All Things Come of Thee, and of Thine Own have we given Thee."

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THE GENERAL CONVENTION OF 1916.

[Preached on Sunday, Nov. 5, at St. Mark's Church, Berkeley, by the Rector, Rev. E. L. Parsons, and printed by request of the Editor.]

It is always difficult to get the right perspective in judging the immediate present. We of today can understand the Reformation or the Revolution better than could Luther or Washington, and the bewilderment which some people feel in the present political campaign will be altogether cleared away for our grandchildren. What is true of great events or periods in human history is true likewise of those of lesser moment, like the General Convention of the Church which has just closed. With each succeeding three years we can estimate the real importance of a Convention more accurately than can those who take part in it. We discover sometimes that what seemed pregnant with significance for the future of the Church to the men of the day was after all of little consequence, while some vastly significant matter had crept in unnoticed.

One has, too, in forming a judgment to meet the familiar tendency of prejudice in favor of that which is immediate. In our individual lives the last moment of abounding joy is often called "the happiest moment of my life." The last freshman class is the "best class that ever entered." And so those of us who came home with enthusiasm from Richmond in 1907 or Cincinnati in 1910 were disposed to think that there could never have been Conventions quite so stirring and helpful. And at the present time the possibility of accurate judgment is further decreased by the growing multitude of Church interests which choose the time of General Convention to get a hearing. On a vacant lot beside the Shriners' Temple where the Convention met, stood a large circular tent. Huge signs advertised the fact that here each day at the noon recess were held meetings for the discussion of the Church's relation to all sorts of social problems. The Social Service Commission of the Church had determined that no man or woman should leave St. Louis without recognizing the Church's duty and activity in such matters. That tent was typical. Every interest of the Church crowded to St. Louis and asked a hearing. The many missionary organizations, the various departments of woman's work, the G. F. S.—the B. S. A.—the D. K.—the manifold educational interests, the Order of Deaconesses. I remember one morning noting that before the business sessions of Convention opened at 10:00 one might attend a conference of social workers, a conference on Collegiate Education, or a quiet half hour of devotion, and all through the day, as the business went on, meetings were being held in other places in the city by those representing innumerable special interests.

Then, of course, to increase confusion, there are the inevitable social accompaniments, dinners and receptions, and this year a great Church pageant which presented in tableau and in action the history of the Church. It was a remarkable success. The huge Coliseum in which a few months before the Democratic National Convention had been held was crowded. There were three stages and as the curtain rolled down on one another was opened. There was no hitch, no delay. The history was unfolded before one from the days of St. Paul to the days of Bishop Tuttle. At the Council of Nicea one watched Constantine the Great preside as the assembled Bishops declared the faith of the Church in the Nicene

Creed. At Runnymede, a band of children danced gayly under the great oak tree and fled in mock terror when King John came in surrounded by his soldiers, only to meet the fierce barons and the stern bishops who forced him to sign the Great Charter of English liberty. Wiclif and the Lollard preachers, Henry VIII and Cramner, Elizabeth tearing to pieces the Pope's bull of Excommunication, Archbishop Laird and the Puritans; the Prayer Book service at Drake's Bay on our own Coast, the landing at Jamestown, the missionaries to the Indians, our first American Bishop,—one after another appeared and last of all a scene in the wilds of the Rockies; miners and cowboys crowded about the fire and the title The Early Days of Bishop Tuttle's Episcopate. The whole vast audience rose and tears rolled down men's cheeks as the dear old man, fifty years ago that month elected a Missionary Bishop for Idaho and Utah, now Bishop of Missouri and Presiding Bishop of the Church, was led to the stage and spoke for a few moments of the early scenes of his work as a Bishop which were thus recalled.

The sentiment of the entire meeting of Convention turned to Bishop Tuttle. It was fifty years since he had been elected a Missionary Bishop. In January he will pass his eightieth birthday. In May he will celebrate the fiftieth anniversary of his Consecration, postponed so long after his election partly that he might reach the required age of thirty. Bishop Tuttle preached the opening sermon. The House of Bishops presented him with a magnificent loving cup. The two houses in Joint Session commemorated his service to the Church in a noble address read by Bishop Sessums of Louisiana. And just before we left I helped to represent the House of Deputies at the dedication of the land on which is to rise a splendid Church, erected by gifts from every diocese and commemorative of the work of the fine old missionary.

Add to all this that distinguished visitors from England—the Lord Bishop of Worcester and Bishop Montgomery of the S. P. G.; Bishops from Canada, representatives of the Holy Orthodox and of the old Catholic Churches were received and one gets some notion of the bewildering character of the gathering. And all the while the business of both houses goes on, normally from 10:00 to 5:00. In the last week, however, the House of Bishops met on several evenings and the House of Deputies stayed in session every day until 5:30 or 6:00.

I have spent a long time in describing the surroundings and the side shows, as they were called, that I might help you to catch something of the spirit of what was going on and illustrate the difficulty of judging the real importance to the Church of it all. It is hard to gather it into unity. And yet I think it is not impossible. The Convention in New York three years ago, although there was harmony and much worth while work was done, was short of breath. Its work was labored. There was a kind of repression. The great metropolis seemed to weigh it down. St. Louis was quite different. It seemed to me a peculiarly alert and free and up-to-date Convention. It was alive to the immense crises in the world today. It was keen to feel the Church's responsibility. It was not afraid to step forward. I would venture to say that it was peculiarly American in its tone. In his fine opening sermon the Presiding Bishop pleaded for an American flavor in the Church. There was no doubt, by the way, of the American flavor of that opening service. It could have taken place in no other civilized country. Imagine a great procession of robed Bishops with distinguished prelates from abroad among them, a vested choir and the stately service of the Prayer Book not in the setting of a Cathedral but of a Shriners' Temple. Back of the Bishops who were seated on the stage was a painted desert; over the lectern from which rang the words of Holy Scripture, hung the scimitar and crescent of Islam. It was very American. There was, I say, alert and determined progressiveness, a deep sense of responsibility and willingness to dare. It was a characteristic American gathering met in a city which in one sense not typically American probably surpasses all others in the extent to which it has had to meet the great problems of American life for a century.

And now let me turn to some of the constructive work of the Convention. I think that first of all the missionary achievements demand attention. For the first time in its history the Board of Missions arranged to hold a meeting on the days preceding Convention. Our own Archdeacon Emery was present in St. Louis nearly a week in advance, first for the Executive Committee, then for the meeting of the Board. Missionary Bishops came from every field. There had been many misunderstandings during these last three years between the Board and the Bishops, especially those in foreign fields. These two days' discussions brought light and mutual understanding and confidence. There had been violent criticism of the Board during the past year because of the Panama matter (which I shall refer to later), and doleful prophecies had been made that the year would close with a great deficit. The Treasurer reported a surplus of $26,000. It was a message of joy. It was in the spirit created by this preliminary meeting and with its missionary enthusiasm that the Convention opened. The joy of such achievement was heightened by the news on the day following the opening of the Convention that the United Offering of the Woman's Auxiliary had reached $352,000.

All the Auxiliary meetings were most successful and Auxiliary women in California will be glad to know that California through its Diocesan President, Mrs. Monteagle, and its other delegates took a leading place in the work. And speaking of woman's work you will be interested to know also that at the mass meeting held on the evening of the day Convention opened to put before the Church the varied work which women are doing, two of the eight speakers were Californians: Deaconess Hodgkin representing the Deaconesses of the country, and Mrs. Kains, speaking for the House of Churchwomen. California was proud of its women.

Missionary enthusiasm and rejoicing thus marked the beginning of Convention. They were the prelude to constructive missionary work. The Joint Sessions were well attended and stirring. Two new missionary bishops were elected, one for South Dakota and one for Western Colorado. A Commission was appointed to go to Liberia and investigate the situation there and then to press on into the southern Sudan and report upon the duty of the Church to take up work there. To do so would in my judgment be a grave mistake, but the movement indicates the determination of the Church to try to rise to its responsibilities. Finally toward the close of Convention a new Canon was adopted which changes altogether the relation of the Convention to the Missionary work. Heretofore the Board of Missions has reported to Convention but the Convention has never taken any responsibility as to the policy of the Board or the amount of money to be raised or the places where it is to be spent or the amounts to go to each field. The Board has had to take the chances in guessing how much money the Church will raise; it has had to take the responsibility of raising it; and it has had to divide it among the fields with no way of determining the judgment of the Church on the matter. The new Canon changes that. The Board will hereafter present to Convention a budget of the money it needs and a statement of the policies it desires to carry out. For three consecutive days the House of Bishops and the House of Delegates in joint session will give themselves to the consideration of these matters. The Missionary Bishops, instead of making little popular talks about the picturesque things in their work, will have to tell what they are trying to do, why they are doing it and what are their needs. The budget will have to run the fire of debate and when adopted will represent as nearly as it can the judgment of the Church. Such a method fixes the responsibility where it belongs: upon the great representative body of the Church. It ties the Church definitely to the policies determined upon. It makes the Board more responsive to the opinion of the Church. It makes very nearly impossible a situation which often arises in which the Board is criticized as acting on its own authority, as if it were quite independent of the body which creates it. Many men felt that this action was by far the most significant of any which the Convention took. It was certainly by far most significant of a purely legislative character.

One must also note the great enthusiasm raised by the reports concerning the Church Pension Fund. Over three and a half million dollars have been subscribed and the Trustees expect to reach the $5,000,000.00 mark by March 1st next. The system will then go into effect and all clergymen will hereafter be able to retire upon a pension in the minimum amount of $600.00. Widows and orphaned children as well as disabled clergy will also be cared for. This is a great step forward. It is due chiefly to the far-visioned statesmanship of Bishop Lawrence of Massachusetts, ably seconded by the tact and ability and untiring interest of Mr. Monell Sayre, the Secretary of the Fund.

Continued on Page 9

HISTORY.

The Chairman of the Committee for Publication of the History of the Diocese earnestly and urgently requests an active effort on the part of the clergy and laity to make it possible for the committee to report to next convention "all expenses paid." A number of copies sent out to subscribers have not been paid for and some parishes have not taken the number they agreed to take. It was necessary to borrow five hundred dollars to pay the printer—and three hundred copies must be sold to pay this debt. Neither the Editor or Publisher has had one cent of compensation for their three years' hard labor.

A copy ought to be in every Parish and Public Library and we would ask each clergyman to appoint someone to sell copies in their Parishes. For five copies sold in a Parish one will be placed in the Parish Library and for a second five, one in the Public Library.

Diocese of California

The Rev. B. H. Jones is officiating in St. James', Paso Robles.

The new Guild Hall at Sunnyvale was opened on November 26th, the Bishop being present and making the address.

Canon Hayes has recovered from his recent illness and resumed duty at the Cathedral the middle of November.

Bishop Restarick returning from the General Convention, sailed for Honolulu on November 21st.

At the November meeting of the Diocesan Board of Missions, the Rev. W. R. H. Hodgkin was elected a member of the Board to fill a vacancy.

At the meeting of the Convocation of Oakland, November 14th, held in St. Peter's Church, Oakland, the Rev. E. F. Gee was elected Dean of Convocation succeeding Rev. W. R. H. Hodgkin, who declined re-election.

The attention of the Clergy and Lay Readers is called to the Canon requiring a renewal of Licenses before the first Sunday in Advent. They should be sent at once to the Archdeacon for the signature of the Bishop and for record.

Bishop Brent of the Philippines gave a series of addresses at the Memorial Chapel of Stanford University the latter part of November, and also preached in All Saints', Palo Alto and addressed the Convocation of San Jose. He will address the Woman's Auxiliary December 4.

Trinity Church, San Francisco, has received a gift of a large Oxford Bible for the new lectern which was given last Easter. The Bible is inscribed: "In Memoriam; Isabel Pratt Ogden, from her daughters, Isabelita Ogden Pease, Jeanie Ogden Abbot."

St. Mark's Parish, Berkeley, has erected a Rose window in the west end of the church as a thank offering for the recovery of the rector, Dr. Edward L. Parsons, from a severe illness caused by a fall when the rectory was being moved. The window made at the Tiffany Studio, New York, is twelve feet in diameter. In the center is the Cross with rays of light radiating to the circumference, passing through clouds to the light beyond, typifying the light of the Gospel radiating from the Cross to the ends of the world.

About two hundred persons attended a reception given to Rev. Charles Hitchcock by the members of Trinity Church, Richmond, in Bank Hall, November 20th. Music by the orchestra of Wesley Methodist Church and vocal and instrumental soloists was interspersed by addresses by ministers and business men welcoming Mr. Hitchcock who has been but a few weeks in Richmond. Heretofore the services and Sunday School have been held in Trinity Church, Point Richmond, but the phenomenal growth of Richmond has drawn many Church people and Mr. Hitchcock has started a Sunday School and evening service there with encouraging progress.

ST. LUKE'S HOSPITAL.

The postponed meeting of the Corporation of St. Luke's Hospital was held on November 17th with a more than usual number in attendance; the reports showed a large increase in the business of the Hospital for the past year, and that free work to the value of more than $13,500 had been done. A resolution of thanks from the Corporation was voted to those through whose generous aid the mortgage of $32,000 had been paid, leaving this fine property free from all debt.

The following were elected Directors of the Corporation for the term expiring 1919, viz: Messrs. Wm. B. Bourn, Louis F. Monteagle, Geo. A. Pope, Stuart F. Smith and Sidney M. Van Wyck, Jr. The old Board of Directors were re-elected and subsequently organized with the same officers and committees as last year.

With regret it was noted that the offerings toward the Endowment of the Bishops' Bed were less than last year. The Treasurer has furnished a list of the Churches that contributed which is printed below:

Alameda—Christ Church, Randolph Mission; Arroyo Grande, Belmont, Ben Lomond, Berkeley—St. Mark's; Boulder Creek, Capitola, Carmel, Del Monte, Fruitvale, Hayward, Hollister, Livermore, Los Gatos, Martinez, Menlo Park, Mill Valley, Monterey, Oakland—Advent, St. Augustine, St. John, St. Paul, St. Peter's Trinity; Ocean View, Pacific Grove, Palo Alto, Patchin, Pt. Richmond, Redwood, Ross, San Francisco—Grace, Holy Innocents', St. John, St. Luke, St. Paul, St. Stephen; San Jose—Christ Church; Santa Cruz, Santa Clara, Sausalito, Seabright, South San Francisco.

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JAPANESE BAZAAR.

On Tuesday afternoon, December 5th, from two until five o'clock, there will be a Bazaar of Japanese goods and embroidery at the Japanese Mission, 2236 Post Street, near Divisadero Street.

Japanese tea and cake will be served by the ladies of Mrs. Jeffery's Guild, and Mrs. Wm. F. Nichols, Mrs. Clampett, Mrs. Taylor, Mrs. Stoney and other Church ladies are to be there also.

The object of this Bazaar is to raise money to help a Japanese Kindergarten which has been started in the Mission.

The Rev. Mr. Murakami is working hard for this kindergarten and all who come to the sale will help to encourage him greatly. It is only on such occasions that the Church people can meet the members of the Mission, therefore the Japanese hope most earnestly that as many as can do so will come on that day.

ST. STEPHEN'S, SAN LUIS OBISPO.

Sunday, November 19th, marked the beginning of the seventh year of the pastoral work of the Rev. C. H. L. Chandler in St. Stephen's Parish, San Luis Obispo. At the morning service the rector gave a short resume of the work accomplished during the past six years, among them the building of the Guild Hall and the organization of the Mission into a parish eighteen months ago. In the music of the service were included Simper's "Te Deum in F" and Stainer's "I Am the Bread of Life."

At the five o'clock Vesper Service there was a large delegation from the Presbyterian Church with their pastor, who came to help the congregation appropriately observe the day. The rector preached on Church Unity, St. John 17:21.

The Board of Christian Education of the Diocese of California have arranged and published a program for Daily Bible Readings with Topics for Meditation and Intercession from December 4th to March 4th. Copies of the leaflet may be obtained by the clergy for the members of their parishes who desire to use them, from Rev. M. D. Wilson, 3042 Nicol Ave., East Oakland. The printing of this leaflet involves considerable expense. It is hoped that many of the Church people will use them this quarter and will find them so helpful that contributions for their continuance in succeeding quarters will be sent to Mr. Wilson. We would suggest that each rector secure copies and arrange for their use by their parishioners. If each user should hand their rector five or ten cents for the quarter a fund would be accumulated for the expense of the next quarter's leaflets.

The doors of the True Sunshine Mission were thrown open Wednesday evening, October 18th, to the non-Christian friends of the members of the Mission, who had generously given towards the expense of enlarging the building. The object of the entertainment was to let them see what the Mission is and further rouse their interest.

Rev. Daniel G. C. Ng, Priest in charge, gave a brief outline of the history of the Mission, cordially welcomed those present and thanked them for their help.

There were over 300 present, and many more who could not get in, all Chinese except four. The program in Chinese was opened with prayer by a minister from the Methodist Mission.

A band of 17 boys from the Chinese Six Companies gave several selections under the leadership of a young boy as much at home with his baton as a veteran bandmaster.

Mr. Tom and his sister, from St. Elizabeth's Mission, Honolulu, gave several duets in Hawaiian, accompanied by their ukuleles.

Miss Lee and Mr. Fong were heartily encored for their solos which were well rendered.

Mr. K. H. Chiu, a teacher from the College of Canton, China, was evidently most happy in his remarks for he kept his audience in peals of laughter. What he said the writer does not know, but it must have been right to the point!

Mrs. B. F. Chue, a teacher in the Mission and Mr. S. T. Yip, President of the Young People's Club of the Mission concluded the exercises with remarks in Chinese, after which ice cream and cake were served to everyone present by young girls. It took ten gallons of ice cream to fill them up!

Under Mr. Ng's faithful ministry the mission has progressed wonderfully. He is untiring in his work, doing double duty every Sunday, caring for the Mission in Oakland where he holds services as well as in San Francisco. The day school every afternoon has an average attendance of 90. There is also the night school for which teachers are very much needed. Here is a chance for some of our Church people to do real missionary work *at home*. One night a week would be a great help. Visitors are always welcome and anyone going there will be rewarded by a most interesting sight. Children and young people eager to learn and do their share in the upbuilding of Christ's kingdom on earth, for *Chinese are not all heathen.*

Let us help them to help themselves. They are a lesson and inspiration in the way they *do* help themselves.

CONVOCATION OF OAKLAND

The regular Fall meeting of the Convocation of Oakland was held in St. Peter's Church in Rock Ridge on Tuesday, November 14th.

The order of the day was the celebration of the Holy Eucharist at 10 a. m., at which Dean W. R. H. Hodgkin was the celebrant, the rector of the parish, Rev. Fr. Gee, Epistoler, and Dean D. Charles Gardner, of the Convocation of San Jose, Gospellor.

Dean Gardner gave a most helpful and uplifting meditation on Purity, Patience and Perseverance, as virtues in the exercise of the Christian ministry and in the development of the private religious life. At the conclusion of this service the Convocation went into the regular business session. Enlightening and instructive reports were read as a general survey of Church life and conditions in this Convocation. The report of the Dean was ordered to be printed in the Pacific Churchman.

The Rev. M. D. Wilson presented the matter of lay representation so as to include the gentler sex as delegates to Convocation. The Rev. C. L. Miel presented a report on the representation from the three Convocations to the Diocesan Board of Missions, which was adopted after some discussion.

The following officers were elected for the ensuing term: The Rev. E. F. Gee, rector of St. Peter's Parish, Rock Ridge, Dean; The Rev. A. L. Mitchell, rector of St. Andrew's Parish, West Oakland, Secretary; Mr. Walter Bakewell, of Trinity Parish, Treasurer. The Executive Committee: The Dean, the Secretary, the Rev. A. Allen, rector of St. Paul's Church, Oakland, and Mr. Arthur McNamara, a vestryman of the last named parish. Convocation accepted the invitation of the Rev. Dr. E. L. Parsons, rector of St. Mark's Parish to be its guest at the regular meeting next spring.

The dinner to the clergy, vestrymen and delegates and members of the various parishes and missions, served by the ladies of St. Peter's Parochial Guild was an eminent success. During this repast those present heard the "Echoes of the

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late Convention" from the Bishop of the Diocese, the Rt. Rev. W. F. Nichols, D. D., who acted as toastmaster; the Ven. John A. Emery, Archdeacon of the Diocese; the Rev. Dr. H. H. Powell, the Rev. Dr. E. L. Parsons, the Rev. Clifton Macon, Deaconess Hodgkin, Miss Mary Hawley, Secretary of the Woman's Auxiliary, and Mrs. L. F. Monteagle, the beloved and enthusiastic President of the same organization.

The Guild room accommodated about 120 guests at this dinner and all those present voted this fall meeting and dinner one of the "very best."

A fine spirit of unity, good fellowship and co-operation exists in this new Convocation with the abundant promise of better achievements.

At the conclusion of the business session, a vote of thanks was extended to the Rector, Vestry and ladies of St. Peter's Parish for the hospitality enjoyed by this Convocation.

A. LUMSDEN MITCHELL,
Secretary.

CONVOCATION OF SAN JOSE.

The Autumn Meeting of the Convocation of San Jose was held at All Saints' Church, Palo Alto, November 21st and 22nd.

Luncheon was served under the trees at one o'clock. The meeting was opened with prayer by the dean at 2:15 p. m. After roll call and the reading of the minutes of the previous meeting, there was a conference on "Preaching." Two papers were read. The first was by Professor Fairclough of the Department of Latin, Stanford University. Professor Fairclough's paper was a scholarly and able view of the function of preaching from the viewpoint of a layman. The second paper by Miss Margery Bailey of the Department of English, Stanford University, treated the subject from the viewpoint of the laywoman. At 7:30 p. m., the Missionary Service, the preacher being the Rt. Rev. Chas. H. Brent, Bishop of the Philippine Islands.

Wednesday morning at 8 o'clock there was a celebration of the Holy Communion, the Rev. D. J. Evans being the celebrant; the meditation was given by the Rev. W. H. Cambridge. Breakfast was served at the rectory at 8:45. At ten o'clock convocation resumed its session. The hour from ten to eleven o'clock was taken up with reports from the missionaries of the progress of the work in their various fields. Much progress was shown at certain points and the reports on the whole were very encouraging.

After the reports had been heard the dean pointed out that there was a great need of making a strong effort to raise funds to pay the apportionments for church extension and general missions. The reports from the treasurer showed while the Convocation had done very well in the matter of meeting the apportionments, there was still due quite a sum to be paid before the first of the year.

Mr. Cambridge presented the report of the Joint Committees of the Convocation, which was approved by the Convocation, with a slight amendment.

The Rev. M. D. Wilson, speaking for the Board of Christian Education, then presented the matter of Daily Bible reading, calling the attention of the clergy to the "Daily Bible Readings, with topics for meditation, suggested by the Board of Christian Education." These have been put out by the Board, because it is felt that there is a need for some such scheme to help the communicants of the Church in their devotional life.

The Rev. Mr. Higgs spoke on the proposed amendment to the constitution providing for proportionate representation. And the Archdeacon briefly told of the fate of a similar amendment which was brought up before the General Convention this year providing for proportionate Diocesan representation.

The Convocation closed at noon, with a vote of thanks to the ladies and vestry and rector of All Saints' Parish. Lunch was served immediately after adjournment in the Parish House. After lunch a pleasant half hour was spent discussing Sunday School work and young people's organizations. Dr. Powell, the Diocesan Superintendent of Religious Education, was present and gave an account of his work and the work that the Board of Religious Education was doing in the interest of the Sunday Schools of the Diocese.

CHARLES A. VERLEGER,
Secretary.

THE CORPORATION OF THE DIOCESE.

A proposition is likely to come before the next convention of the Diocese of California to increase the number of Directors for the Corporation of the Diocese, and provide for their triennial election in groups. There is no doubt that a larger Board of Directors is desirable, in order to secure more diverse expert skill for the handling of the growing business and responsibilities of the Corporation. The Directors, too, should be carefully chosen by the convention, and not nominated at random, and voted for without deliberation—or as a favor or compliment to some friend. Nor again should any usage be encouraged tending to a "close corporation." This suggests an objection to elections by the Board itself to fill vacancies occurring in its own membership. A good plan, too, might be to have nominations presented to the convention by a committee carefully selected by the chairman of the convention.

Two safeguards now carefully provided in the by-laws of the Corporation, would have prevented the sad loss (to put it mildly) of the greater part of an endowment for the episcopate, a generation ago —*publicity* through reports to the convention, and *election of Directors by the Convention.*

As now organized the chief responsibility in the Corporation rests upon its *Investment Committee*, consisting of four Directors, and care should be taken that the Board has in its membership men of unquestioned financial skill and standing from whom this committee may be made up; and of men, too, capable of filling the positions of Secretary and Treasurer, both requiring careful attention and the devotion of considerable time. This suggests another consideration: a proper compensation for these officials. This has been made practicable in the case of the Treasurer by combining his position *ex officio* with that of Treasurer of the Diocese.

It will soon become necessary, too, to provide at least for clerical assistance for the Secretary of the Corporation. Keeping the minutes of meetings of the Board of Directors, and making annual reports to the convention of the Diocese, are not by any means all that is required of that official, vitally important as these duties are, any more than sitting at his desk and keeping track of its transactions is all that the Secretary of the convention of the Diocese has to do.

It is inevitable that as the growth and business of the Church increase the money cost of making and caring for records made necessary will likewise increase and have to be provided for.

"Primitive simplicity" in matters of ecclesiastical administration and expense is a thing of the past, whether for better or for worse may or may not be a question; but it is a present fact which must be recognized.

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DIOCESE OF CALIFORNIA

Bishop's Appointments

December, 1916-July, 1917

The limitations put on my activities by my recent illness could not but affect the totals of Confirmations even though the Bishops of Alaska, Sacramento, San Joaquin and Nevada so kindly and fully answered the calls upon them for duty in the Diocese, and the Archdeacon and my Secretary, the Rev. Mr. Bours, with the thoughtful and ready co-operation of the clergy and congregations made every possible provision to meet the conditions. May I not ask the clergy now to enter all the more vigorously with me upon an effort to have the congregations thoroughly canvassed for confirmation candidates thoroughly prepared. And in the coming Advent cannot we make a prayerful and pointed object, especially by preaching upon vocation on the Third Sunday in Advent and by intent to cultivate such a sense in youth who show promising traits for it, to try to remedy the grave defect in the dearth of candidates for the Ministry of men and of women. In some respects the number of such candidates is more significant of spiritual vitality than the number of candidates for Confirmation, and every congregation should have a holy ambition to supply its quota from time to time.

WILLIAM F. NICHOLS.

DECEMBER, 1916.

3.—I. Sunday in Advent, A. M., Church of the Advent, East Oakland. P. M., Elmhurst.
10.—II. Sunday in Advent. A. M., Cathedral. P. M., Corte Madera.
17.—III. Sunday in Advent. A. M., Livermore.
24.—IV. Sunday in Advent. A. M., All Souls', Berkeley.
25.—Christmas, Cathedral.
27.—St. John's Day. A. M., St. Anna's Chapel, Old Ladies' Home.
28.—Holy Innocents. A. M., Holy Innocents' Chapel, Orphanage.
31.—Sunday after Christmas. A. M., Christ Church, Japanese Mission.

JANUARY, 1917.

7.—I. Sunday after Epiphany. A. M., St. Andrew's, Oakland. Evening, St. Matthew's, South Berkeley.
14.—II. Sunday after Epiphany. A. M., Martinez. P. M., Walnut Creek.
21.—III. Sunday after Epiphany. A. M., Hayward.
23.—Opening of Convention of the Diocese.

FEBRUARY.

4.—Septuagesima. A. M., St. Augustine's, Oakland. Evening, Church of the Incarnation, San Francisco.
11.—Sexagesima. A. M., Watsonville. Evening, Salinas.
18.—Quinquagesima. A. M., Point Richmond. Evening, Seamen's Institute, San Francisco.
19.—Pre-Lenten Address *ad clerum*, Cathedral.
25.—I. Sunday in Lent. A. M., St. Stephen's, San Francisco. Evening, St. Paul's, San Francisco.

MARCH.

4.—II. Sunday in Lent. A. M., St. Peter's, San Francisco. Evening, St. James', San Francisco.
11.—III. Sunday in Lent. A. M., Burlingame. P. M., Belmont.
18.—IV. Sunday in Lent. A. M., Cathedral Mission of the Good Samaritan. Evening, St. John's, Oakland.
25.—Annunciation and V. Sunday in Lent. A. M., Christ Church, San Jose. P. M., Trinity, San Jose.

APRIL.

1.—Palm Sunday. A. M., Trinity, Oakland. Evening, Christ Church, Alameda.
3.—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
4.—Wednesday before Easter. Evening, Holy Innocents', San Francisco.
5.—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
6.—Good Friday. A. M., Cathedral. P. M., Brotherhood of St. Andrew Business Men's Meeting, Chamber of Commerce. Evening, St. John's, San Francisco.
8.—Easter Day. A. M., Cathedral. P. M., Trinity, San Francisco. Evening, St. Luke's, San Francisco.
9.—Monday in Easter Week. A. M., Iona Churchyard.
15.—I. Sunday after Easter. A. M., San Rafael. Evening, All Saints', San Francisco.
22.—II. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, St. Mary's, San Francisco.
29.—III. Sunday after Easter. A. M., St. Mark's, Berkeley. Evening, Palo Alto.

MAY.

6. IV. Sunday after Easter. A. M., St. Peter's, Oakland. Evening, Canon Kip Memorial Mission, San Francisco.
13.—V. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.
17.—Ascension Day. A. M., Cathedral.
20.—Sunday after Ascension. A. M., Ross. P. M., Corte Madera.
23.—P. M., Annual Meeting of Cathedral Chapter.
25.—Examinations Church Divinity School.
27.—Whitsunday. A. M., San Mateo. Evening, Cathedral Mission of the Good Samaritan.
30.—Ember Wednesday. A. M., Ordination for Church Divinity School of the Pacific, Cathedral.

JUNE.

3.—Trinity Sunday and 4-8, Salinas Valley Missions.
10.—I. Sunday after Trinity. A. M., Menlo Park. P. M., Redwood City.
17.—II. Sunday after Trinity. A. M., Santa Clara. P. M., Sunnyside.
24.—Nativity St. John Baptist and III. Sunday after Trinity. A. M., Santa Cruz. P. M., Capitola.

JULY.

1.—IV. Sunday after Trinity. A. M., Los Gatos. P. M., Saratoga.
8. V. Sunday after Trinity. A. M., Los Altos. Evening, Church of the Incarnation, San Francisco.
15.—VI. Sunday after Trinity. A. M., South San Francisco. P. M., Ocean View.
22.—VII. Sunday after Trinity. A. M., Pacific Grove. P. M., St. John's, Del Monte. Evening, Monterey.
29.—VIII. Sunday after Trinity. A. M., Mill Valley.

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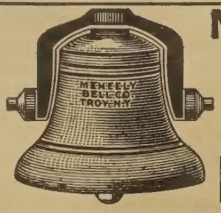

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DISTRICT OF SAN JOAQUIN.

St. Luke's Church, Merced, has, we hear, been promised a special gift through the General Board, of two thousand dollars, which will clear off its indebtedness and it is expected that the Church will be consecrated next May when the Annual Convocation meeting will be held there.

LONE PINE.

Before a gathering of 500 persons and with beautiful ceremony, the corner-stone of the first Episcopal church in Inyo County, a territory of more than 10,000 square miles, was laid Thursday, November 9 in the town plaza at the foot of Mt. Whitney. And in it was placed half of a silver bar, metal mined in the mountains nearby thirty-five years ago. It was presented to the church by the pioneer Carasco family. The other half of the bar was made into a spike and driven some years ago when the standard-gauge railroad, for the extension of which the valley now clamors, was completed to Owenyo. Thus the silver bar typifies material and spiritual progress.

The new church, Trinity Memorial, of unique and attractive design to match its majestic setting at the base of the Sierra Nevadas, will be a memorial to the late E. H. Edwards, and the ground was donated by Mrs. Edwards. Many other persons are making memorial gifts, and the chimes, altar, vases, crosses, lecturn and other requisites have been provided for. The building is to be dedicated before Easter by Bishop Sanford of Fresno. The congregation gets strong support from Independence, Keeler, Darwin and other places, where the rector, Rev. A. G. Denman, holds services on his long and busy rounds over his "doing-good route" of hundreds of miles. A. T. Smith of Keeler and A. J. Gallagher have been appointed wardens.

The Lone Pine band and the local Knights of Pythias lodge turned out for the corner-stone services, and even a number of Indians gathered and took a reverent interest. In the evening, another service was held, with sixty in attendance. Episcopalianism has a strong foothold in Owens Valley.—Los Angeles Times.

A Fall Conference of Sunday School Workers was held in St. Stephen's Church, Hollywood, Los Angeles, the Rev. J. Arthur Evans, Rector, November 13th and 14th. The program was arranged and conducted by the Rev. C. T. Murphy, Vice-President and Chairman of the Executive Committee of the Diocesan Board of Christian Education. The subjects at the three Conferences were: "The Children We Have and the Children We Have Not"; "How to Get the Children We Want"; "How to Hold the Children We Have." The subjects at the evening sessions were: "The Why and How of Extension Efforts" and "Stimulation and Consecration to the Work." Addresses by three speakers each evening.

Sectional Conferences were held on the afternoon of the second day.

MISSIONARY DISTRICT OF NEVADA.

Rt. Rev. George C. Hunting, D. D., Bishop

Clergy in Conference.

The Arthur Brooks Memorial Conference of the clergy of the District met in Winnemucca, November 8-12. This conference is made possible by Mrs. Clinton Ogilvie, who provided the traveling expenses as a memorial to the Rev. Arthur Brooks, and it has proved a most helpful event in the yearly life of the District, where the clergy rarely meet together for the discussion of common problems.

The program this year chiefly concerned itself with the activity of the recent General Convention. There were discussions of the legislation proposed regarding divorce, and of the changes in the Prayer Book, as well as reviews of the reports of the General Board of Religious Education, the Social Service Commission, and the Board of Missions.

An afternoon was given to the consideration of matters of interest to the whole District. After a discussion of the subject of Clergy Pensions, it was unanimously decided to appropriate the Thanksgiving Day and Christmas Day offerings of the congregations to the Five Million Dollar Fund. A committee was appointed to consider the various Sunday School courses published, with a view of adopting a uniform system throughout the missions of the District. One morning was spent listening to book reviews, each clergyman presenting some comment on a book recently read. One of the most profitable discussions grew out of a paper on the subject of the Ministry of Healing.

On the evening of November 8, the Bishop read a service of benediction for the different rooms occupied by the vicar

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and his family in the second story of the recently completed parish house. The parish rooms were formally opened by a reception on November 9. On election day, however, the rooms had been used by the Guild to serve a supper which earned $160.00 for the building fund.

The Holy Communion was celebrated each day of the Conference, and the daily sessions closed with a devotional service at five o'clock. On Sunday, November 12, at the morning service, there were addresses by the Bishop, the Rev. T. L. Bellam, who began the work in Winnemucca, and the Rev. Lloyd B. Thomas. In the afternoon, five of the clergy and the Bishop went to Battle Mountain, where services were held in St. Andrew's Church. Addresses were made by the Rev. P. S. Smithe, who organized the work here, and by the Rev. Mr. Thomas, who was in charge when the church was built, nine years ago.

Gifts Received.

St. Mark's Church, Tonopah, has received a silver ciborium, and a set of chalice veils and burses of silk embroidered by the Sisters of St. Saviour. An oak litany desk has also been presented.

St. John's Church, Goldfield, has received a beautiful set of Communion silver, made by Gorham, given by Mr. and Mrs. Harry Hamil Weir, in memory of Mr. Weir's sister, Mrs. Anna Weir Smith. The set was blessed by the Bishop and was used for the first time on Sunday, November 5th.

GENERAL CONVENTION

Continued from page 3

Sometimes things which are not done are quite as important as those which are done. They are as true indications of the spirit of the Church. For instance, when the proposition to establish what was called a Racial Episcopate for the colored people was defeated it was done because such a proposition giving to the negroes a Bishop responsible not to a Diocesan Bishop but only to General Convention, would impair seriously the unity of the Church in any given diocese. It was thought that the problem of the negro should be worked out by means of the Suffragan or assistant Bishop. Even if the work should not grow so rapidly, it was better to keep the ideal of the unity of the people of whatever race as expressed in one Bishop. It was the same idea fundamentally which defeated the proposal to give Suffragans a vote in the House of Bishops. A Suffragan is an assistant Bishop for certain kinds of dioceses: great cities like New York, or Dioceses with a racial problem like the negroes in the South or the Indians in South Dakota. One Bishop cannot do all the work and yet the Diocese cannot be divided. The Bishop needs assistance, but it is a purely local and abnormal kind of situation. The House of Deputies felt that the House of Bishops ought to represent the Diocesan unity—one Bishop for each Diocese. Indeed this sense of the unity and equality of the Dioceses was so strong that in the House of Deputies the plan proposed by a Commission on Representation whereby the big Dioceses should have a larger representation of clergymen and laymen was defeated. It was proposed that every Diocese should have three clergymen and three laymen (instead of four as at present) and that for every one hundred clergymen in the Diocese in addition one more up to six. New York would then, e. g. have had six of each order; Nebraska three. It was a good move—a step in the direction of real democracy in the Church. But the majority against it was overwhelming. Some did not want to surrender power; some dreaded the influence of the big Dioceses; some believed that the Diocese is a unit and that the analogy of political life does not hold; some believed that the present method brings us nearer to the real judgment of the Church; some were generous and would not vote to extend their own power. New York most gracefully voted no, although it was guessed that a majority of its Deputies favored the measure. I believe that something of the kind must come some day. But it is a good instinct, an instinct of generosity and fair play which blocks it at present.

The last measure of significance which was defeated had to do with the marriage of divorced persons. At present, as most of you know, ministers of this Church can officiate at the marriage of a person having a divorced husband or wife living only in the case of the innocent party in a divorce for adultery. The divorce has to be obtained upon that ground and the decree of the court has to go before the Bishop. The Canon is so hedged about that as a matter of fact I have never known in my own ministry of any case at which I could officiate, nor do I think that such cases often occur. The value of the permission lies not in the marriage which it permits but in the principle which it recognizes, viz., that infidelity destroys the marriage relation. This Church has shared the view that that is the correct interpretation of our Lord's own words in St. Matthew. The Canon was put in its present strict form in 1904 after years of controversy. The same reasons which were urged at that time in support of prohibiting a clergyman from officiating at the marriage of any divorced person under any circumstances whatever, were brought forward again this year in the report of a Commission and urged in the House of Deputies. Such reasons fall into three classes: The first is that we must as a Church do more than at present to stem the tide of divorce. Those of us who opposed the new Canon were unable to see how such action, confessedly touching almost no individuals but obviously leading to still more complicated problems of discipline than at present, and altogether failing to command the loyal faith of a large percentage of the clergy and probably a large majority of the laity—how such action could help in that direction. It seemed to us a counsel of timidity.

A like counsel of timidity seemed to us the second reason urged. The Church service is too sacred a thing to be subject to chance profanation; for the legal papers may not show the exact truth. That is a good deal like the doctrine urged in our Lord's time by very respectable people as to the danger of touching anything unclean. The third reason was and is that Christian marriage is indissoluble. That is the medieval and Roman view. It asserts that no matter how faithless a man or woman may be to the marriage vow, even to the point of marrying under our civil laws another, the original marriage still exists. It seems to me that we have here a great confusion of thought. We all believe that Christian marriage is a mutual covenant for life and that it is blessed by the Church only on that understanding. The medieval doctrine attempted to put that ideal into law. But the moment we do so we lead to unreality and purely fictitious relationships. We are confusing an ideal which must rest upon moral and spiritual grounds with a legal relationship. There is no real sense in which we can say that a guilty man married under the law to another woman is still the husband of the first wife. It is, however, the advocates of this view who have always given the impulse to the movement for a rigid Canon. They almost carried the measure. It was defeated by the lay vote. The laymen voted against it so far as I could see because they believe that our Lord's own words imply that adultery is destructive of the reality of marriage. It was a wise decision I believe, and if the debate will stir us all to strive to educate our young people more fully in the nature of Christian marriage it will be well. It is education, not canonical legislation, which will contribute to the salvation of the family in America today.

But it was not alone in defeating measures proposed that the Convention showed its character. I have already spoken of the Missionary Canon. Of other positive legislation I would note the passage again of a constitutional amendment providing for the election of the Presiding Bishop. This has been on its passage for nine years, but in 1910, 1913, and now in 1916 has failed of final adoption, (a constitutional amendment has to pass two Conventions) because of minor imperfections. But it has ceased now to be debated and is accepted by everyone as inevitable; when it comes it will be a great step forward. The Presiding Bishop will have real power. He will undoubtedly be President of the Board of Missions, of Education and of Social Service. He will be an effective executive.

The Convention adopted a new Hymnal, from which some two hundred and fifty hymns of our present Hymnal, including some old favorites are gone and about one hundred and twenty-five new ones included. But lest anyone be troubled, let me say that this new Hymnal does not take the place of the old. It is authorized for use by those who wish it, but is to stand or fall on its merits. There was also action taken upon a report in regard to business methods which I think ought ultimately to help in improving the conditions of business in the Church.

But the matter which attracted most popular attention and about which you have all been questioning was the revision of the Prayer Book. Let me now try to sum up the results so far. In the first place note that some of the extraordinary things did not happen which were chronicled in the papers. The whole report was not sent back to the Commission and nothing done as was at first stated. The "Confessional" was not

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adopted. There was no radical departure in doctrine in spite of what may have been said in the press. (One reporter came to me and asked me to approve a report in which he stated that the Church had dropped from the Prayer Book the hope of the Resurrection and the belief in the Second Coming of Christ.) Only five parts of the Prayer Book were acted upon by both Houses,—Morning and Evening Prayer; the Special Prayers and Thanksgivings; the Burial Office and the use of and selections from the Psalter.

In Morning Prayer the changes are chiefly in the direction of adaptability. The opening sentences are improved. A new brief Canticle appears after the Te Deum. It is permitted when the Holy Communion is to follow to pass directly to it after the First Lesson and its Canticle, thus making a service in which the Psalter and Old Testament Lesson appear as a kind of introduction to the Holy Communion. There is a new prayer for the President and the repeating of the General Thanksgiving by the congregation with the minister as we do here is authorized. In Evening Prayer there is little change, but a general direction was adopted which gives permission under the Bishop for any variations or special forms of service which may be needed. It would be possible in a mission in the slums or in a country district to have an informal service. It would be possible here, with permission to have Evening Prayer with hymns instead of chants. The directions for the use of the Psalter were amended so that any single Psalm in those for the day may be used; or one of the selections which are increased to twenty-eight. A new arrangement of the special Prayers and Thanksgivings was made and a number of new Prayers added. Some proposed were sent back to the Commission and the Commission was instructed to prepare other forms. In the Burial Service a number of new Prayers were added; the sentence of committal was changed so as to commend the soul to God and a Prayer for the Departed was authorized for optional use. That Prayer was the nearest approach to any doctrinal change, but the sentiment for it was overwhelming. Finally a beautiful service for the Burial of a Child was adopted. Such is the substance of what was done by this Convention. As you know, this action has to be communicated to all the Dioceses and ratified by the next General Convention before it becomes part of the Prayer Book, so that at the present time no change has really been made in the Prayer Book. It would be possible that all this should be thrown out three years from now, but the voting was so nearly unanimous throughout that it is hardly likely.

In addition to this the House of Deputies adopted a revised Office for the Visitation of the Sick and some other minor matters and the House of Bishops debated and adopted, with many amendments, the report of the Commission on the Communion Service. It came to the House of Deputies too late for them to consider it and was referred back to the Commission to report three years hence. It is interesting to note, however, that the Bishops did not accept the proposed shortening of Commandments, nor the revised form of the Prayer for the Church Militant. All this will come before the next Convention and will no doubt be one of the most debated matters. At present it is of course impossible that any change can be made before three years, and even if the whole revision were completed next time it is obvious that it will be six years before we have a new Prayer Book. It seems to me probable that there will be still another three years of ripening and that new books may actually not be in print for nine years. But no one can tell.

The one thing which stands out most conspicuously in regard to the Prayer Book in the House of Deputies and it was visible in many other debates and votes, is the almost complete absence of partisan voting. On a few questions a few extreme men of the Catholic or the Protestant parties asserted their position vigorously, but on most questions the voting was quite independent and throughout the spirit was good. No one wanted to bring up party questions. I referred to the Panama incident. Last winter the Board of Missions took part (by sending delegates) in a Conference on the work in Latin America held at Panama. Some of the members of the Board fought its action bitterly and in the end resigned. They felt that the Conference allied us too closely with Protestantism and was unfriendly towards Rome. The President of the Board, Bishop Lloyd, was vehemently attacked and it was known that there was a great desire to defeat him for re-election. There were other causes for uneasiness and many people went to St. Louis with fear. But at the beginning the reports of the Board of Missions showed how definitely the Church was behind it. There was no doubt of the sentiment of the vast majority of the Convention. It did not want to stop and fight over a matter of that kind. Furthermore the Church is at heart soundly and sanely in favor of co-operative relations wherever possible with Protestantism and that comes clearer at every Convention. So that when the re-election of Bishop Lloyd by the House of Bishops, which happened to act first on the matter, was announced and the House of Deputies was asked to vote, there occurred a fine example of Christian brotherhood. The roll call showed a vast majority for Bishop Lloyd, but now and then a Diocese would ask permission to explain its vote of "no"; the spokesman would say that the Diocese disapproved of the action of the Board; that they had no other way of registering that disapproval but by a negative vote; that there was nothing personal to Bishop Lloyd, and that having voted no, they would turn in and back the Board. Some of those who resigned last year were re-elected and I hope will accept, and from first to last I think it may be said that out of this difference grew a larger and better unity. I never saw a truer spirit of brotherliness. No one seemed to want votes merely to win, but all were eager to be considerate of their brethren. It was in that spirit, too, that the Convention spoke noble words on the Peace of the World and heard with rejoicing of the progress of the great World Conference on Faith and Order with its untold possibilities for Church unity. Where you have such a spirit you have that true comprehensiveness which makes a real Church—a Catholic Church in the true sense of the word.

And with that I must bring this long story to a close. The Convention of 1916 will, I believe, go down in the history of the Church in America as alert, responsive, quick to see needs and ready to dare to serve them; as a Convention marked by a real Americanism; as a Convention through which the Church realized in the face of critical differences the depth and the solidity of the common faith which is the life of all its members. Whatever our differences we have but one Lord, one Faith. If we are all loyal to Him our unity must grow and the Church become more and more worthy to be called His Body.

THE NEW LECTIONARY.

To the Editor of the Pacific Churchman:

Will you kindly permit me through you to notify the Church that the official copies of the new Tables of Sessions are ready for distribution and will be mailed to any address on receipt of twelve cents per copy.

HENRY ANSTICE,
Secretary.
Church Missions House, New York.

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The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

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President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.
Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.
Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.
Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.
Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.
Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.
Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.
Secretary of Junior Department, Mrs. William P. Lucas.
Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.
Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The December Meeting will be held at the Cathedral Monday, December 4th, at half past two o'clock. The speaker will be the Rt. Rev. C. H. Brent, Bishop of the Philippines. This announcement will ensure a full attendance. It will be remembered that the President particularly desires to have a representative of every Branch at each Diocesan Meeting.

The regular monthly meeting was held in the Guild Room of Trinity Church, Monday, November 6th, Dr. Clampett saying the opening prayers. Eighteen branches were represented. Mrs. Monteagle, just back from General Convention, was warmly welcomed, and expressed her pleasure at being home again. Miss Heath reported for the Lawver Memorial Fund that she had on hand $924.75 towards the second $1000, and needed only $75.25 to complete it. Mrs. Monteagle told something of the Auxiliary's part in the Convention, and how the amendment to the resolution on the next United Offering, providing that at least $10,000 be set aside for buildings, had been introduced and carried through by California.

Among the specials given and pledged during the Convention was one for the restoration of the Church at Anvik and another of $50,000 for St. Agnes' School, Kyoto, of which over $29,000 had been immediately promised. Of this, $500 had been pledged by the California delegates. It was decided to wait until Bishop Tucker made his visit here in March before making any great effort to raise this sum.

Mrs. Monteagle displayed a long poster which she and Mr. and Mrs. Pepper of Pennsylvania had had printed, for the benefit of some of the Bishops who had been "overlooked." It contained the names of some eight bishops with the objects which they considered particularly urgent in their fields, and to one of these, the rebuilding of the church recently burned in Verde, Nevada, the offering, amounting to $27.80, was given.

At 3 o'clock the Bishop arrived and continued the theme of the General Convention, saying it could be considered under five heads: First, A Great Big Body; second, Legislative Body; third, Bureau of Information; fourth, Power House where great forces had their origin; fifth, A Guage of Progressiveness. He confined himself to the part the women had had in it, showing how their work was not identical with that of the men, but was equal to it.

Mrs. McLeish made a plea for the Clothing Bureau at the Canon Kip Memorial Mission, saying it could not be kept open unless people would send clothing. At present almost all the supply was coming from Berkeley.

Notice was given of the Autumn Festival to be held by Grace Cathedral Guild at the Fairmont on November 25.

Mr. Church stated that the Bureau of Information and Supply had on hand some copies of "The New World" by Dr. Gray, the Mission Study book, and would like to know how many would be needed before ordering a large number, and also the Missionary Calendar.

The General Convention is over, the delegates have returned with memories of meetings and speakers that will make them stronger in leading and more faithful in following, more responsive to the Church's call personally and through the Auxiliary.

The hours are crowded with classes and meetings, but some things stand out most clearly—the privilege of hearing our missionaries tell of their work, the Study Classes, the periods of intercession, the hours when missionary enthusiasm found its expression in gifts. The sessions of the Auxiliary called in the program "Missionary Talks" were never-to-be-forgotten opportunities of hearing men and women tell of the work so dear to them that they are devoting their lives to it. They will henceforth be more real to us, and their people more our kindred in the Church.

In the fourteen Study Classes we were working with the leaders of Missionary Education in our Church—not only those in charge of the classes, but those in attendance were women of wide experience which was freely shared. There were two subjects — "Latin America" and "Prayer"—both closely connected with the thoughts most absorbing throughout the world—our relation to other nations and our relation to God. The textbooks were "The New World" by the Rev. A. S. Gray, our Mission Study textbook for the coming year, and Fosdick's "Meaning of Prayer."

The subject of Prayer was much in our minds. The periods of intercession were led by the visitors from England and Canada, who have been very near to the terrible struggle in Europe and have drawn nearer and nearer to God. Perhaps no one of our own branch of the Church could have so impressed upon us the attitude of absolute dependence on Him. Especially helpful were the periods of silence which prepared our hearts for intercession.

It was a Convention marked by generous gifts—first, the gift of two lives. The increase in the United Offering was noteworthy in view of the many calls for relief in Europe which have found a response in the last two years. Then there was the contribution of $42,000 during Convention for the last hundred thousand for the International Hospital in Tokyo, the pledge of $50,000 from the Woman's Auxiliary for St. Agnes' School, Kyoto, of which part is to be a memorial to Miss Sally Stuart of Virginia, the gift of $26,000 towards a building for the Technical High School, Sagada, P. I., $48,000 of the $112,000 needed for the hospital at Wuchang, $650 of the thousand asked for a home for native Japanese girls in Honolulu, and $2,000 given to repair Christ Church, Anvik. This last gift and the $32,000 of the pledge for St. Agnes' were pledged in meetings of the Woman's Auxiliary—an inspiring sight when Branch after Branch—Women and Junior and Little Helpers—rose and promised their help, and the secretaries could not write fast enough to put them all down.

So the Woman's Auxiliary in this Trienial strove to give due time to each duty —to learn, to pray, to serve. If the delegates could convey to the Branches a tithe of what they have gained, what new life would be manifested in every diocese!

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Reserve and Contingent Funds	2,084,033.89
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TRINITY CHURCH, SAN JOSE.

The Woman's Auxiliary was favored with a visit from Mr. Ng, priest of the True Sunshine Mission, on Tuesday, Nov. 14. He gave a most interesting account of the wonderful success of his work during the last three years. He described his large Sunday School, stating how greatly in the past he had been crowded for room. The School has an enrollment of one hundred members with an average attendance of eighty-five. There were fifteen first prizes given to the children for perfect attendance during the year and last Christmas many second and third prizes to those who only missed two or three Sundays. This was a heavy expense to Mr. Ng personally, but this year he hopes to obtain help from outside. The Auxiliary at once, through an offering, gave him $10.50 towards these Christmas expenses and they have promised $50 towards paying the debts on the Church building just opened.

The accounts Mr. Ng gave of the success of his own Chinese in raising money for the new building was most encouraging. By earnest and continual effort they raised $700 in two weeks from the Chinese themselves.

Mr. Ng spoke of his great faith in prayer and of how he had prayed earnestly for another mission worker, and Mrs. Gee kindly volunteered her services free of charge till remuneration could be given. She had first come from China with her husband, a worker for the Y. M. C. A., and was eminently fitted for the work.

Mr. Ng teaches the women and children of the Mission Chinese in the afternoon and the men English in the evenings, so getting them in closer touch with the Church.

The Auxiliary also some time ago had a delightful visit from Mr. and Mrs. Deems. Mr. Deems was most enthusiastic about his work among the sailors, but said how greatly he was handicapped by the many temptations the men are subjected to on landing at the ferry, there being thirty-four saloons before they reached the Institute three blocks distant. It is a great disappointment that the election just over has failed to help Mr. Deems in this matter.

Mr. Deems has many "dreams and visions" for the success of his work, one being to maintain a good musical service on Sunday evenings during the winter months. This will cost two dollars each Sunday in order that a reliable organist may be engaged. The Auxiliary at once pledged $10 a month for six months to defray this expense, and give an offering of $10 to Mr. Deems for the general needs of the Mission.

IN MEMORIAM.

Ann Churchill Crittenden Van Wyck.

(Part of a Memorial address by Very Rev. J. Wilmer Gresham, D. D.)

"There's rosemary—that's for remembrance; and there's pansies, that's for thoughts. * * * I would give you some violets, but they all withered when my father died." Thus cried Ophelia in the ecstacy of her grief.

Rosemary, pansies, violets—remembrances, thoughts, affections, recollections, the cherished joys of never-to-be-forgotten fellowships, how do they crowd and press upon each other and upon our hearts, as by a common impulse we gather here today to do honor to the memory of a tested friend and trusted leader!

In spite of her lengthened illness and enforced absence from our Chapter counsels, it seems only yesterday that she stood in our midst under this very roof, so strong, yet so gentle, so firm, yet so kindly, so dominant and energetic, yet withal so transparent in her simplicity, and so serene in the depths of her beautiful womanhood! Her life was one of wonderful symmetry. There is but one figure that will adequately express the proportions of its completeness. In the first century of our Christian era the gentle Saint John, the disciple whom Jesus loved, was banished to the lonely isle of Patmos, in the far Aegean. While in the place of his lonely exile he was caught up in the spirit and saw his wondrous vision of the New Jerusalem, the holy city, coming down out of God from heaven, adorned as a bride for her husband—its gates, its walls, its streets, shining like a kingly crown. Then, as he thought on the beauty of that matchless sight, he looked, and lo, he beheld a man with a reed—a golden reed—in his hand. When the seer asked the purpose of the man with his golden reed he was told that he had been sent to measure the city of God, and that he had found it perfectly symmetrical in the equality of its proportions. "The length and the breadth and the height of it were equal." As the new Jerusalem is the symbol of our completed humanity, so its proportions are ideally true of human life and character. The length of life is its purpose. The breadth of life is its sympathy. The height of life is its faith. May we not affirm, dear Daughters of the Confederacy, that measured by these dimensions—purpose, sympathy and faith—the character of our beloved Nannie Crittenden Van Wyck was one of singular symmetry and completeness? We shall find, as we review her work through the lengthened years, that through it there runs the line of a purpose, high and true—the golden reed discloses length, a shining pathway, always well-defined, never effaced. But there was also the quality of breadth. Her purpose was kept human by her sympathy. Like Abou ben Adhem, though she deeply loved her Lord, she would have said "Write me as one who loves his fellowman." And then, as the crown of its completeness her life possessed height, an upward reach towards God. She is now numbered with His saints in glory everlasting, "able," as an inspired apostle said, "to comprehend with all saints what is the length and breadth and depth and height of the love of God, and to know the peace of God which passeth all understanding."

Bearing these thoughts in mind, we turn to those details that belong to the completeness of the picture. Born in the Texas of her beloved Southland in 1843, and passing to her rest less than a fortnight ago, she had more than rounded out the three-score and ten years of an alloted human pilgrimage. Back of her life was the fine English ancestry which came to our shores in the settlement of Virginia. Her heredity of nobility was tokened and hallmarked in her remarkable energy for high endeavor, as well as in her queenly graciousness of bearing. In the early days her esteemed father, A. P. Crittenden, moved from the Lone Star State as the star of empire took its way westward, establishing himself in an influential legal practice in California, where Nannie Crittenden passed from girlhood to womanhood. Her marriage to Sydney M. Van Wyck took place in the old Grace Church of sacred memories in the early sixties, the happy union and companionship covering a golden stretch of some twenty-five years. Many were the "olive branches" round about that table under the old roof tree, and their own devoted parenthood led them inevitably to the service of God's little ones in the community as well as in the Church. There are those in our midst today who can recall the mutual work of the faithful "Van Wyck's" to "the little people" first in old St. Luke's and later in Trinity Church, where our leader conducted the vital primary work and led the singing in the early days of these great city parishes. The life-line of an unselfish purpose as expressed in human service, found further exemplification in the part she took in the establishment of the various orphanages of the Episcopal Church, of which the "Maria Kip" remains, and also in the close relationship that she sustained to the Old Ladies' Home and St. Luke's Hospital. In the institutional work of the Church she found a personal and living interest, and before the end of her earthly days had come she experienced the joy of

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beholding the patient planting and watering that had been done in her life's springtime crowned by a glorious fruitage. Her settled spiritual home, and the now ancestral pew where four California generations worshipped, was in Trinity Church. It was indeed a fitting recognition of her work that she should have been chosen from the first and from year to year to represent that Parish in the House of Churchwomen in the Diocese of California.

DAUGHTERS OF THE KING.

President—Mrs. S. L. Abbot, 2118 Vallejo Street.

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ST. STEPHEN'S JUNIOR CHAPTER SAN FRANCISCO.

At the beginning of the year 1915-16, St. Stephen's Junior Chapter of the Daughters of the King, had thirteen (13) members, meeting regularly on the first Friday evening of each month. We help in the care of the Altar brass, and in the cleaning of the Sanctuary and Chancel at Christmas and Easter, and whenever help is requested by the chairman of the Altar Committee, who is a member of our Senior Chapter. We also assist in the making of the Christmas garlands, the Easter decorations, and make the Palm Crosses which are given out on Palm Sunday. Five of our members teach in the Sunday School, and some take charge of the preparation on Saturdays and Sundays for the 8 o'clock Communion Service, held every Sunday morning.

On the third Sunday, we hold our corporate Communion, feeling that in this way we are closely bound to all the other Chapters of our Order. Breakfast is served after this service for the convenience of the younger girls who either are teaching, or are still in classes of the Church School. Strangers are welcome at this time.

During the past year we dressed dolls for the "Japanese Episcopal Mission" Sunday School Christmas tree, and upon their invitation attended their Christmas tree service, which we enjoyed very much.

During Lent we worked for the Woman's Auxiliary Alaskan box, as we endeavor to have some special Missionary work through Advent and Lent, besides that which we do all through the year. During the year we made gauze pads, bibs, aprons, towels and rolled bandages for the Canon Kip Dispensary and Day Nursery; taking them a large box of these articles, with some red berries, at Christmas. We also sent toys to the little folks of our janitor at the Mid-day Rest Room for Business Women, which is conducted by the Senior Chapters, the older Junior girls helping during vacation.

Miss Garratt, our Directress, has started classes on Fridays after school for the younger girls of the Parish. This is a preparation for the work of the Junior Daughters. The classes are very interesting and the girls are taught to make useful articles. The Church School children had a booth at our Thanksgiving Fair and most of the articles on sale were made by the girls at these classes. The amount realized at this table was over sixty dollars ($60).

As our Directress feels that in keeping the Juniors in close touch with all that the Senior Chapter is doing, it is much easier for the young girls to grow out of the School of Preparation, which the Junior Chapter is, into well-trained Daughters of the King, we hold quarterly Parish Assemblies, meeting with the Senior Chapter, and give a report of the work we are doing; after a short business meeting, the evening is devoted to games, and the Seniors provide the refreshments. During the year we have had many delightful surprises in the social form of our meetings. At one meeting, the Senior Chapter surprised us with a College party; at another, our Directress and President gave us a Valentine party. We had a delightful social evening at the home of our Rector, Rev. George H. B. Wright. We also gave a Bluebird surprise party to one of our members who is going away to attend Normal School; everyone made her some little gift that we hope may be useful and bring happiness to her in her new undertaking. We invite friends to these meetings and endeavor to interest them in the work we are doing for the Church and our Parish.

At our monthly meetings, which are held in the evening,—as most of the girls cannot attend a day meeting—we plan our work for the month, and either embroider, roll bandages, or clean brass. The aprons, bibs, etc., our members take home and make between meetings, and in this way we are able to accomplish a great deal. We are ready, always, to assist our Rector in any way we can and to join with the Senior Chapter in calling on the sick and needy.

This report was started by saying that at the beginning of the year, we had thirteen (13) members; since then two new members have been received, and one transferred from Bishop Nichols Chapter, Trinity Church, San Jose. As five of our girls have been invested in the Senior Chapter, and six have received cards of transfer to other parishes, we now have but five little faithful workers left to serve in the Junior Chapter; we feel that we have rounded out a useful year in service "for His sake," and trust that many of these younger girls that we have been working with during this time may be able to say, "Lord here am I. What wilt Thou have ME to do?" and that at the end of another year, our Senior Chapter may be made stronger by these faithful little lives, consecrated in the Junior Chapter, to His service and for His sake.

MAUDE ETHEL GARRATT,
Directress.

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"The Master's Gift," a dainty card 5¾ by 8½, in envelope, is on sale for the benefit of the Pension Fund—ten cents each. There are two styles, holly, and gold and purple. These are contributed for this object by the author, Adelaide Mabie.

THE PADRE'S LITTLE CARETAKER.

Miss Sarah Ritchie Heath has written a charming little Romance of the Carmel Mission with the above title, which will make a very acceptable Christmas gift. We will be glad to receive orders for it. The cost is 35 cents.

The Girls' Calendar issued by the Girls' Friendly Society is on sale at the Diocesan House, 20c a copy, $2.00 a dozen.

We have some Christmas Cards not to be found elsewhere; also gift books.

Let us have your orders soon for Prayer Books, Bibles or other Christmas gifts for the Sunday School or Church. Brass or Silver Memorials, if wanted for Christmas, should be ordered at once to avoid delays as our stock is not large at present.

The CHURCH MISSIONARY CALENDAR for 1917 will be ready in October. The price has been advanced to 30 cents plus postage.

Let us have your orders for these and for THE LIVING CHURCH ANNUAL (60 cents post paid) and the CHRISTIAN YEAR KALENDAR (82 cents post paid) now, that they may be sent as soon as published.

The Children's Page

TROUBLES IN A TOY SHOP.

'Twas Christmas week in a toy shop, there
Was a Teddy bear, and a doll so fair,
And a curly dog, and a woolly sheep,
And a soldier boy, who ne'er fell asleep,
And a little wee mouse with eyes so black,
And a funny old man like a jumping jack.

Up there was an owl that had eyes so big,
All ready to squeal was a little brown pig,
A crocodile ran if wound up tight,
And a wolf with teeth was ready to bite,
On a shelf there sat a big black crow,
And an Indian boy with arrows and bow.

Then the toy man left, with a light all bright,
That lighted the shop, as he slept that night.
'Twas the crow first spoke, and flopped his wings
And he said to the owl some very harsh things.
The soldier boy put a load in his gun
To shoot the bear if he started to run.

The Indian man a long arrow drew
And shot the big crocodile almost through.
The jumping jack swung each arm for a slam,
And hit the big wolf and little white lamb.
Then the mouse and the dog, they ran so fast
That they frightened the doll as they ran past.

They made such a noise, they made such a clatter
That Santa Claus came to inquire the matter;
He called up his court and he tried them all
From the wise old owl and the mouse so small,
To the soldier boy there, with loaded gun,
And the big black crow that laughed at the fun.

With strings very strong he bound them tight,
And sentenced them each that very night,
The lamb and the dog and the doll so fair,
The mouse and the owl and all that were there,
To be hanged high up on a Christmas tree
That all of the people might come and see.

JULIUS MYRON ALEXANDER.
Poet of Sonoma County.

THE FAITH OF A CHILD.

The Christmas-tree man was busy loading his wagon with fragrant evergreens and red berry wreaths, but he paused to look down into the eyes of a little boy—brown eyes they were, wistful and appealing.

"My word!" said the child, "How nice they smell!"

"Want to buy one, son?" said the jolly tree-man.

"Yes, sir; I mean if you have a very small one for about two bits."

"Doll tree for the little sisters, eh?"

No, sir," said the little man, with great dignity, "for the family."

"Oh, small family, I suppose."

"No, quite a large family; but we haven't much to spend for a tree this year, everything is so 'spensive, and my mother is discouraged. She says it's no use *trying* to have a Christmas—we'll be lucky if we have a dinner."

The Merry-Christmas man looked serious.

"But I think," continued the boy, "if I can provide the tree, something will turn up to be put on it. And the dinner, too, not a turkey dinner, of course, like we had last year, but we won't mind that."

He spoke bravely, but his eyes were more wistful than before. "Once," he continued, "I heard my grandmother read, never had she seen the righteous forsaken nor their children begging bread."

"So you've got a grandmother in your large family?"

"No, sir, not now; she died. But I remember things she used to say, 'specially that about the righteous not being forsaken. It helps a person, doesn't it?"

"It sure does, sonny. Where's your father?"

"He's at the front, sir, fighting for his country," said the little man proudly.

"Mexico?"

"No, sir, *France*. My father is French, but my mother is English and she let him go."

"Ever hear from him?"

"Once, but not any more since a long time, and we are thinking"—silence and a brave bracing against tears—"such a lot of them do get killed, don't they, millions of folks' fathers?"

"That's so, my boy. Tough, isn't it? But I guess you can have a tree. I'll find you a dandy, and some red-berry branches, too."

"But that will be more 'spensive, won't it? I have only some pennies of my own; I thought may be I could buy a very small one and s'prise the family."

" 'Show me first your penny,' as the pie man said."

The tree man turned to look over his stock, as it were. He was not smiling any more, but he made a bluff at being jolly.

The boy opened his wee purse and dropped the pennies in the man's big hand.

"One, two, three—twenty-four," concluded the man.

"Oh! I thought I had twenty-five; I must have counted wrong."

"That's all right, sonny, I've got a cute little cedar in the store that I'll sell you at that price, and I'll just throw the berries in for good measure—sort of Christmas card."

Mindful of the boy's dignity he was making it "strictly business."

"All right, sir; if you'll trust me till after Christmas I'll bring you the other penny."

"Sure you'll have it?"

"Yes, sir, I'll earn it; I earned all these."

"How, for instance?"

"O, different ways; I can most always get some kind of job."

"Want one now?" The tree man brightened up. He knew a business man when he met him in trade.

"If you like I'll let you earn the tree and keep your pennies to buy a toy for the tree."

"There'll have to be two toys, just alike, then, for the twins, you know."

"Geewhitaker! Twins, too! Boys?"

"No, sir, girls. I'm the only boy in our family."

"Golly, what a responsibility! But say, I'm twins myself."

"Twins are two."

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"That's so, there's two of me, but I'm the only one here."

"Where's the other one?"

"Down in Mexico, *getting Villa*, as they say. Now then, sonny, here's your tree. Hop on and I'll take you along, too. Where did you say you live?"

"I didn't say, but it's just a few blocks away, on Tenth Street. But about my job, sir? What will I have to do?"

"Can you hold a horse, meaning, sit in the wagon and hold the reins up while I deliver? Josephus don't stand very good, and it's a bother to hitch and unhitch all the time. I've often wished for a responsible boy."

Josephus didn't look like a horse that would object to standing still for a reasonable length of time, but you never can tell, and the tree man didn't appear to be fooling. So the boy said, gravely, that he would be glad to take the job if his mother agreed. His eyes were shining. No doubt he was, in his brave young soul, recalling his grandmother's favorite reading—no, they would not be forsaken, 'specially at Christmas.

"By the way, my man," (the child noticed that he was not "sonny" any more; he liked that) "What is your name?"

"It is Henri Deschamps; it means Henry of the fields. And please what's your name, sir?"

"Well, what do you know about that? 'Henry of the fields!' My name is plain John Fields, but my brother is Henry Fields. Looks like we might be related from way back somewhere in France. I've been told that my father's grandfather was a French gentleman who came over with Lafayette (it appears he brought quite a crowd with him), and my father knew a song:

" 'Welcome, welcome, Lafayette,
Thee we never shall forget;'

"So I never have. And there's always been a Henry in our family. But I don't go much on family trees; Christmas ones are my specialty. This your house, you say? Want me to sneak the tree 'round to the barn, so the twinsies won't catch on? You can come over and help awhile tomorrow, if your ma's willing. I haven't time to see her about it today."

Plain John Fields got home that night to a very late dinner. The night was cold, as cold weather is reckoned in San Francisco-by-the-Bay, and the big fireplace was a joy.

When he was fed and warmed he sat by the fireside to smoke his evening pipe. He was a bit serious, for him, and the good wife sat down beside him.

"Very tired, John, or just thinking?"

"Both, Annie, *tree*-mendously both. Christmas trees are heavy to handle, but there's heavier things to lift and carry, for some folks, and for some there won't be any Christmas, they think, and maybe no dinner, to speak of. Hard lines! Annie, in your visiting work have you ever come across, over on Tenth Street, a French family by the name of—of—O, pshaw!"

"O'Shaw! Ridiculous, John! If there is such a name it's Irish."

"Well, it's something like that. The little fellow said it was French and meant 'of the fields.' My father said his grandfather's name was different from ours, in French, but meant just the same, and it was 'of the fields,' just as this boy said."

"Maybe it was Deschamps; I've read such a name—"

"That's it!" exclaimed John. "That's the very sound of it. Know them?"

"No, John, I've never heard of such a family. Why? What about them?"

John told the story of the boy and his pennies, the tree he was providing for "quite a large family" with twins in it—the father fighting in France, the English mother who let her soldier go, and the brave child's faith that with their righteous cause they would not be forsaken.

"Forsaken? A soldier of France? Why, they are all soldiers of France, the whole family! O, this most horrible war! I seem to get a new meaning when we sing, 'Soldiers of Christ arise! and gird your armor on.' No Christmas? No dinner for such in this land of peace, with shiploads of 'Christmas' and dinners going overseas? I'll see about that."

"Go slow, Annie, don't get so excited. And I guess they are the kind that shy at charity; proud and silent—"

"John, nobody has the right to be *proud* at Christmas; the very first lesson of the Christ-life was humility—and charity all the way along—Charity! We have degraded the word and made it an affront to God's poor. On Christ's lips it was love—love *'one to another.'* Never fear, John, I'm going to see that family and may the Lord give me grace to say, and do, the right thing! Go to bed now, dear, I'll have to sit here and think for awhile, and think fast, for day after tomorrow is Christmas."

"What a woman, what a woman!" John kept saying to himself as he went away to bed. No need for *him* to think any longer. He came very near to being proud.

For some time Mrs. Field sat gazing into the wood fire, now and then adding a few pine cones, praying meanwhile for some sweet, heaven-sent thought and plan to help and comfort a sorrowing mother, to keep her from despair and unbelief. " 'Seed of the righteous,' no, never to be forsaken; and God bless the fine man-child!"

She laid a cedar bough on the glowing coals; its fragrance rose like incense—like her prayer—the little crosses turned to glorious crimson.

"The Red Cross, the very answer!" she exclaimed. "To think that I had to be shown! Tomorrow morning I will see the French women of the society and it will be strange if we do not provide for our family Deschamps in a way that will make them and *keep* them heart warm and happy."

"God bless the Red Cross—and the little soldier of France—in America!"

J. H. S. Bugeia.

Novato, Calif.

A CORNISH CHRISTMAS CAROL.

Leader—Come and I will sing you.
Children—What will you sing me?
Leader—I will sing you ONE-O.
Children—What is your ONE-O?
ONE of them is GOD alone and He ever shall remain so.

Leader—Come and I will sing you. (Repeated before each verse.)
Children—What will you sing me?
Leader—I will sing you TWO-O (THREE-O, FOUR-O, FIVE-O, etc.)
Children—What is your TWO-O?
Leader—TWO of them are lily-white Babes, all clothed in green-O—(St. John and Jesus).
Children—ONE of them is GOD alone and He ever shall remain so.
THREE of them are Strangers (the Wise Men).
FOUR are the Gospel Preachers (Evangelists).
FIVE is the Ferryman in the Boat.
SIX are the Cheerful Waiters—(Zacherias, Elizabeth, Joseph, Mary, Simeon, Anna).
SEVEN are the Seven Stars in the Sky.
EIGHT is the Great Archangel (Gabriel).
NINE is the Moonshine bright and clear.
TEN are the Ten Commandments.
ELEVEN of them are gone to Heaven.
TWELVE are the Twelve Apostles.

After each new number is given by the leader the children repeat backwards those that have gone before.

The words and tune were caught from Cornish miners in upper Michigan years ago, singing it at Christmas-tide.

The music is simple and taking. We have one copy of the music which may be copied at the Diocesan by anyone desiring to use it and we can furnish reprints of the above.

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The Brotherhood of St. Andrew

On Wednesday evening, November 15th, about forty, mostly Brotherhood men, met in Grace Chapel, San Francisco, to hear the report of Mr. George Andrus, the Diocesan Brotherhood delegate to the Annual Convenuon at Cleveland, Ohio, early in October. He proved an able reporter and gave a most succinct account of the doings at the Convention with quotations of the salient points made by the principal speakers. The Bishop was present and complimented Mr. Andrus on his reportorial qualities.

This being the time for the annual election of officers of the Local Assembly, Mr. George Andrus was elected President; Mr. Harold Morris, Vice-President; Mr. Charles Cooke, Secretary, and Mr. George C. Goe, Treasurer.

Since the division of the Convocation of San Francisco and the erection of the new Convocation of Oakland there has been some talk of a new Local Assembly for East Bay men. The better judgment of the Assembly was to continue as one Assembly, but meeting alternately on each side of the Bay.

To exemplify this desire for unbroken fellowship, it was voted that all the B. S. A. men in the Bay Cities be asked to participate in a corporate Communion Service in Grace Cathedral at 8 a. m. on St. Andrew's Day, also Thanksgiving Day.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Activity Among the Juniors.

Forty-six boys connected either as active members or probationers with the Junior Chapters at St. Matthias' Church and Grace Mission, Los Angeles, celebrated the second anniversary of the formation of their Junior Chapters at the parish hall of St. Matthias on Monday evening, October 30th. Mr. E. D. Williams, President of the Diocesan Assembly, Mr. R. B. Kirchhoffer, a former President, and the Rev. Father Kincaid, formerly of Trinity Parish, New York City, the new rector of St. Matthias, were guests of honor.

There was first of all, a Brotherhood service in the Church. After that, supper was served; then came the speeches. The guests of honor spoke and then Mr. R. P. Guin, Director of the two Chapters and now Diocesan Field Secretary, was called upon. His speech was unique. Instead of making it himself, he outlined the history and growth of the boys' work in his parish by having each of about eight boys read different articles from St. Andrew's Cross, describing various happenings in the Chapter work.

Convention Delegates Report.

The 29th Monthly Churchmen's Dinner on November 9th, was a notable occasion. The large banquet room of the Clark Hotel was filled. President Williams had his hands full caring for the numerous details. Dr. A. S. Lobingier very ably presided. At the speakers' table sat the four clerical delegates from this Diocese to the General Convention, and two of the lay delegates. One lay delegate, Mr. Cope, was in Germantown, Pennsylvania, and from there he very thoughtfully sent a lengthy telegram which was read. The other lay delegate, Mr. Mushet, was absent and unaccounted for, unless he was busy tabulating election returns.

The first speaker from the delegation was the Rev. C. L. Barnes of San Diego, Rural Dean, who came 120 miles to attend the dinner. He gave a splendid account of the Cleveland Convention of the Brotherhood of St. Andrew, and threw a few sidelights on the General Convention. His enthusiasm was reflected by his hearers.

The next speaker was the Rev. Geo. F. Weld, Rural Dean, who came over a hundred miles from the northern end of the Diocese to speak at the dinner. He dwelt upon the General Convention, telling of the spirit of mutual good will that prevailed there, and describing some of the meetings and services. Then Dean Bode of Long Beach took up where Dean Weld left off, and described the new hymnbook and the proposed changes in the prayer book, and other legislative matters, with which he intermixed some delightful humor. The fourth clerical speaker was the Rev. George Davidson of St. John's, Los Angeles, Chaplain of the Diocesan Assembly. He chose that aspect of the Convention which had to do with Bishop Tuttle and the Pageant. He made every man present feel that he would like to have been there.

Mr. A. W. Morgan spoke particularly of the Clergymen's Pension legislation, and on the work of the Board of Missions. Mr. Colin M. Gair gave further insight into the workings and spirit of the Convention, and described the Brotherhood Convention as he saw it.

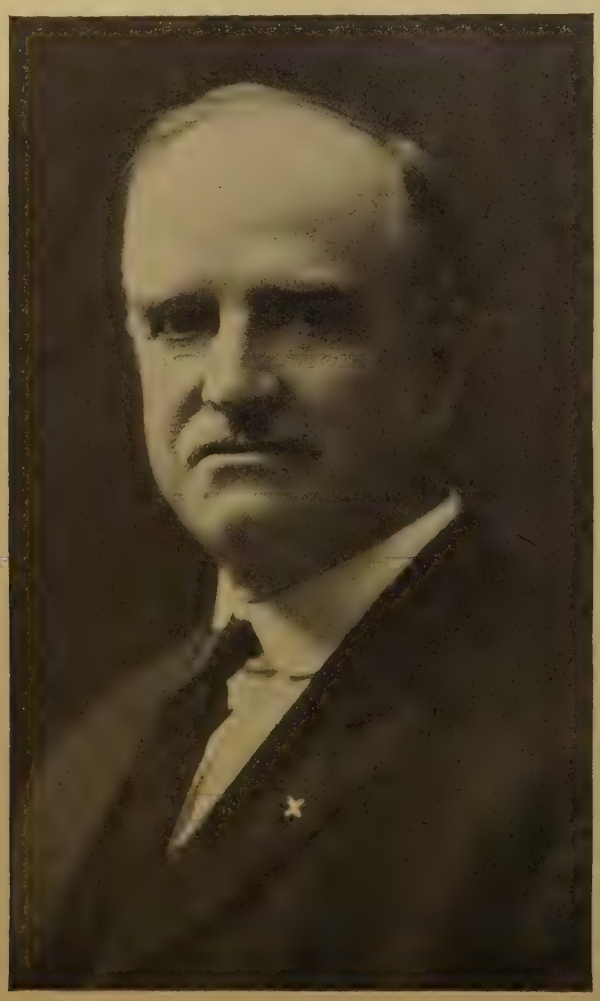
After the speeches, the toastmaster allowed time for questions and a number of them were put to the delegates. No one seemed to worry because the dinner lasted an hour longer than usual.

A striking feature of the evening was that Mr. A. W. Morgan, who has faithfully served as a layman for many years, but who has not been a member of the Brotherhood, stated that he there and then wanted to apply for membership in the Brotherhood.

As showing the proper spirit, Mr. Williams announced that when the Rev. Father Kincaid found that a reception in his honor was scheduled for the Churchmen's Dinner night, he postponed the reception and attended the dinner. He did it as a matter of course, and as a simple act of courtesy, not worthy to be mentioned. Yet on the same night there were two opposite cases, which prevented men from attending.

Extension Campaign Under Way.

About ten teams have been picked for the extension work, and appointments have been made for some of the first meetings with groups of men in parishes where there are no Chapters. The Syllabi used in the Ohio and New York campaigns are being used here.



Geo. H. Andruss
Chairman Local Assembly, Brotherhood of St. Andrew

The Missionary Calendar is most helpful in stimulating interest in the Missionary work of the Church. It has been necessary to slightly increase the price owing to cost of paper, etc., but it is well worth a deal more than the price, 35c postpaid, if ordered from the Diocesan House.

Literature of the Day

GOOD TIDINGS OF GREAT JOY.

(By Carrie Judd Montgomery)

Lo, the Angel of Jehovah
Comes upon our souls today,
And the glory-riven heavens
Brighten all our weary way:
Still the old-time Christmas Message
Comes with gladness never spent.
"Unto you is born a Saviour,
Unto you the Christ is sent!"

We have seen His star in splendor
Mounting in the eastern sky:
Like the magi, we would worship
Him who visits from on high:
So we watch for pomp and pageant,
Worthy of a mighty King,
Till the night has closed around us,
And we hear the angels sing.

Strange the message that they bring us,
Strange the tender songs that flow:
"Ye shall find Him as a baby,
In a manger lying low."
Lo, the high and lofty Monarch,
He who fills eternity,
He whose very name is Holy,
Takes our poor humanity!

"Peace on earth, good-will from Heaven."
Sounds from out the midnight sky;
And our souls on new-born pinions,
Mount with rapturous praise on high.
We would haste to spread the tidings
Of this joy that shall abide;
All our own sad fears have vanished,
And our hearts keep Christmas-tide.

The Universal Week of Prayer, which has been held for 70 years (since 1846) without a break, will be observed December 31st to January 6th.

The Texts suggested for sermons on December 31st are: St. Luke 13:8, 9; Ephesians 1:22, 23; Hab. 2:4; St. John 12:31, 32; 1 Chron. 28:9; 2 Cor. 5:4.

Daily Topics for Prayer: Monday—Thanksgiving and Humiliation; Tuesday—The Church Universal; Wednesday—Nations and Their Rulers; Thursday—Missions Among Moslems and Heathens; Friday—Families, Schools, Colleges and the Young; Saturday—Missions at Home and Among the Jews.

The Church Missions Publishing Co. of Hartford, Conn., have issued in the "Soldier and Servant Series," a most interesting and helpful pamphlet containing "Suggestions to Leaders of Classes for a Missionary Study of the Bible" in six lessons. Price 20c.

Self Training in Prayer. A. H. McNeill, Fellow and Dean of Sidney Sussex College, Cambridge. Longmans. 50 cents.

Only 70 pages, but into them Dean McNeill has condensed very much essential to know and to practice for the soul's health and upward growth. Prayer is too commonly thought of merely as a medium for obtaining or as a duty to be got through, or as a sort of charm against evil and evil days. The central theme of the book is the definition of prayer as a "deliberate act of our whole being to make real to ourselves the Divine reality." "Prayer is not a mere telephoning to God to ask Him to do things, but a developing life, an expanding, deepening, intensifying of the whole being by allowing it to be drawn in the embrace of God, nearer and nearer to Himself." The book is full of wise, truly helpful things. For instance, "People are apt to get the notion that Bible reading always involves a study of the Synoptic problem, or Jewish Eschatology, or the geography of Asia Minor, or something else up to date and academic. Devotional Bible reading, let me repeat, involves literally nothing but a longing determination to get through penitence, humility and quiet thought into closer touch with God." This cardinal truth is often eclipsed under a cloud of verbiage by the compilers of "Graduated Lessons" and Bible Class conductors who aim at being effective, but above all things, attractive. For the most part the devotional side is either ignored or dismissed with curt allusion by way of concession rather than from any sense of its importance. "Self Training in Prayer" is a very helpful book indeed. But the great and almost universal trouble is, that so few realize the need of help in this direction. "We are rich and increased with goods and have need of nothing." This small book might open even their eyes. The price is small enough and it ought to be circulated freely.

Talks in Preparation for the National Mission. Canon A. W. Robinson. D. F. Longmans. 40c.

The Mission of course is the English one and the author is a well known Priest and writer of devotional books. The content was preached last June in a London church. But the counsels and appeals which the writer makes are for all Christian people and they are as urgently needed in this land as anywhere else.

The Mythical Interpretation of the Gospels. Critical Studies in the Historical Narratives. T. J. Thorburn, D. D. Charles Scribners Sons, N. Y. $1.50 net.

Everyone knows how much has been said of the laborious, minute, exhaustive methods of German investigators, and some know how many of them have spent their exhaustiveness in futile efforts to trace the Gospel narratives to mythical survivals, and especially to banish Jesus out of the region of personality altogether, using His Name and the Gospel narratives as cardinal examples of the generation of mythical persons and the growth of tradition around a name. Not that the Germans are singular in this last regard, but they go further than others and as a rule are as contemptuous of evidence and the veracities as any of their present day rulers and statesmen. But with equal doggedness, with the same determined search for and into origins, the author of this book has pursued them from pillar to post, and proved the untenableness of their theories from pretty much the same evidence they offer. Only he has remorselessly stripped off their accumulated disguises and shown how really small, unreliable and specious the materials were upon which they built up their fair seeming structures. Some of the destructive criticism he deals with is as really absurd as it is profane, but with untiring patience and with great forbearance Dr. Thorburn faces it, confutes it, and passes on. We have not the space, nor is the present writer qualified to deal with the book as it ought justly to be dealt with, but those who are interested, not in the "Higher Criticism" merely but in the conclusions of the Extreme School of critics who seek, not to buttress, but to destroy about everything that belongs to the Catholic Faith, may find plentiful

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help and reassurance in Dr. Thorburn's volume. It may not be possible to agree with him in every particular, but a reader has not to sacrifice his own opinions altogether. It is rather hard, however, to understand why Strauss's notorious Life of Jesus needed any notice at this late date, nearly eighty years after publication, during which time it has been so often and so completely refuted. But perhaps it was necessary to the completeness of the theme. Students of the Gospels will have to thank Dr. Thorburn for an exceptionally learned and valuable book, and not least for bringing to their doors so much that as a rule is only to be found in large libraries or under very exceptional conditions.

Our Self After Death. Revd. A. Chambers. Jacobs. Philadelphia.

The last new thing in the publisher's "Israel" appears to be the transference of the normal Preface to the slip cover. For some time this place has been occupied by anonymous critiques, always eulogistic, of the book. Mr. Chambers prints his creed in this outside place, *i. e.*, his creed, as regards the content, and it may be as well to quote what is at present a curiosity in literature but may soon become quite normal.

"1. I believe that the Church of Christ has not hitherto realized *all* that has been disclosed in the New Testament concerning ourself after Death. My task is to justify my belief.

"2. That after death our soul is not a bodiless entity.

"3. That after death the Mental Powers and Qualities of our Spiritually Increased Self are retained.

"4. That in Afterlife, the Self, Bodily, Mentally and Spiritually, advances."

What is not self evident in these propositions is beyond human limitations and for that reason would not be much help to the spiritual life if they were made known. But there is a seemingly irrepressible craving to know things wisely hidden because we have not brain power enough to assimilate the mystery of them. Tennyson summed up most of it when he said:

"Behold we know not anything,
Eternal form shall still divide
Eternal soul from all beside
And I shall know him when we meet."

These questions have been threshed out over and over again and one fails to see that this book reveals the discovery of any fresh grains of hitherto undiscovered truth. There is much that is good in the book apart from speculation, as when the author shows how verily and essentially pagan are the prevailing ideas about those whom people call the dead and the prevailing heathen fashion of most funerals. It is amazing with what abject slavish docility the dictation of the undertaker is listened to and followed with seldom a stir of protest for fear of failure to show "proper respect." On page 37 he wisely and acutely points out that what are called "Prayers for the Dead" are in reality Prayers for the Living, for God is not the God of the dead but of the living. The futile cry of "Popish" is raised mostly by those who are ignorant of the Roman doctrine of the Last Things. However it doesn't matter. There is a bliss about invincible ignorance which only refined cruelty dreams of disturbing.

Method in Prayer. How to Use the Devotional Hour. W. G. Scroggie. G. H. Doran Co. New York $1.

Method is good in the majority of cases but there are occasions when it may be, not out of place altogether perhaps, but not unlikely to develop into an over elaboration which may chill fervor and destroy spontaneity. It is curious to note

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in this, as in other things, how time brings about strange revolutions. It used to be argued, more especially by those who insisted on what was called extempore prayer in public worship, that to use anything like a form of words in private devotions would empty prayer of its fervor, of all earnestness, just as they reasoned about the Book of Common Prayer. But now the wheel is coming full circle again and forms of Prayer are no longer confined to the Anglican Church. And by the way, the book adopts the very lines of the Book of Common Prayer, except that it puts Adoration where that book puts Penitence, Adoration being, of course, implied as the motive of worship. But the author goes on, Confession, Petition, Intercession, Thanksgiving. With us, however, Thanksgiving comes first. He quotes wisely and well from Law's Serious Call, and then points out how Law's methods are expressed in the "Private Devotions of Bishop Andrews," and says, "No work of its kind in the whole range of literature is so perfect an example of what is meant by praying through the Scriptures, and a copy of it should be found in every house." He also gives large quotations. The author's praise is, as everyone knows, thoroughly deserved, but it seems a question whether they *are* suited for individual use in every case. Prayer is, as a very recent writer puts it, "A deliberate act of our whole being to make real to ourselves the Divine reality." In plainer words, it is the earnest way of seeking Communion with God. To one person forms will be not only helpful but essential. To another, as much of an hindrance as a book of phrases would be in writing to an absent friend. But for those who want a manual for private prayer, it is very questionable whether one can be found so exactly suited to every need as the Book of Common Prayer.

The Far Cry. H. M. Rideout. Duffield, New York, $1.25.

It might be an act of kindliest consideration to advise any one proposing to read this book, that he had better arrange affairs so that everything else might be safely abandoned until the very last sentence is disposed of. For the author has that indefinable knack of story-telling which compels attention to that of the halted wedding guest, who in spite of himself was gripped tight till the story was told. This is true of about everyone of Mr. Rideout's books, once begun, prudential considerations are suspended and the story has to be finished, under some new version of an Ancient Mariner spell. There is the lure of the style also which counts for much in these days of dislocated English and vanished grammar. It would be worse than fatuous to outline the story, even if space could be spared for such futility. But there is the wreck of a rotten old vessel containing two young Englishmen, with a cargo of hemp, results of four years grinding toil; one of those convenient uncharted Atolls, that are always lying about handy for a story teller; the appearance of a wrecked sailor, who quotes Latin and has stray bits of Greek, and is much more human than Crusoe's Friday. Finally, as by a miracle, and after plowing through tropical seas, they arrive at another wondrous Atoll, alive with weird mystery, soft whispers of unseen beings, finally a veritable house, only bamboo it is true, standing in a lovely luxuriant flower garden. "Nobody moved inside, but a small red morocco book lay on the steps, with a handkerchief marking the reader's place." Then the fun begins. The prelude has been exciting enough, but perfectly mild in comparison with what is to come. Yet it is all told with the restrained force that marks the difference between a craftsman and a clumsy bungler. One is sorry enough that the author does not achieve an ending with less of the tragic about it and a shade more definitive, for the benefit of his less imaginative fellow creatures. The old stories were very trite and commonplace mostly, and to be honest, often tiresome, but they had the crowning grace that everybody "married and lived happily ever after." "A Far Cry" is very distinctly not tiresome and its people are not impossible, but just human beings whose way in life developed strange potentialities.

The Inner Life. R. M. Jones, A. M. Litt. D. MacMillans. $1.

The first rather casual examination of this book gave the impression that it was the product of a mystical temperament, or at least of one who had sat at the feet of the Mystics and absorbed something of their brooding inward contemplation. He has, clearly enough, been to school to some of the most real, the most genuine of the fascinating brotherhood. For it need hardly be said that the popular superficial conception of the "Mystic" is as remote from the truth as most rash generalizations are. Action was the essence of their lives, the virile expression of the thought centered so determinedly on the Inner Life and on all that touched it near or remote. He quotes the "Theologia Germanica," "I would fain be to the Eternal God what a man's hand is to a man," that is, the author continues, "He seeks with all the eagerness of his glowing nature to be an efficient instrument of God in the world." And he might have quoted further and perhaps more likely to be clearly understood, "Eternal blessedness lieth in one thing alone and in nought else. And if ever man or the soul is to be made blessed, that one thing alone must be in the soul. That one thing is goodness, and yet neither this good nor that, which we can name or perceive or show; but it is all and above all good. And then—"It liveth alone in God and His works." The object of the book seems to be to give an opportunity for withdrawing for a time from the welter of the tumultuous outer life, both from what is personal as well as from the heartbreaking war accounts, alike from facts and from surmises. "There will certainly be some readers who will be glad to turn from accounts of trenches lost and won to spend a little time with the less noisy but no less mysterious battle line within the soul, and from problems of foreign diplomacy to the dawn of the inner life." Quite so. The book is for the most part quietly written and the cadence of the sentences falls into the inner receptiveness with a suggestion of what Principal Shairp said about Newman's voice in preaching, "It fell on the ear like the slow measured drippings of water in some vast dim cave." So is the general effect of the author's style. But now and then the stilling harmony is broken by the rude irruption of something that breaks in with jarring effect. What he says about the over organization of the religious life and institutions in these days deserves much pondering. One cannot agree with much that is said about our Lord's methods of making His truth known by inspiration or contagion. And we of course differ from his statement, put in a way which seems to declare this is the truth which every sane person must accept: "There is no clear indication that He appointed any officials, or organized any society, or founded any institution." Quite a few think that he did all these things. However, the book as a whole is like traveling on a very pleasant road through a quieting environment generating peace and content. Only paths of peace are not entirely free from the irruption of counter influences.

Prayer Book Revision. Dr. Slattery. Longmans. 25 cents.

A discussion of the changes proposed by the joint commission on Prayer Book Revision appointed in 1913 and discussed at the late convention. The pamphlet may therefore seem out of date, but is not, for the revision is still a matter of the future, and Dr. Slattery's counsels

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are, as usual, sound and judicious, though for once the present writer is unable to agree with him. But at this stage it is hardly worth while entering into the question. Dr. Slattery's words, however, may be carefully read and help to familiarize people with what is coming. Only if the present craze for shortening the service goes on, it may be expected that in course of time intention may be substituted for action, the Prayers, etc., be taken as said and the Praises as sung. That would at once solve the crucial difficulty of eliminating the disagreeables from Ten Commandments, shredding the Te Deum into incohesion, and otherwise dislocating the vertebrae of the Book of Common Prayer.

The Guardian says:

"It has not been possible for many of the Incumbents of parishes in the Diocese of London to undertake the position of Chaplain to the Forces abroad, but in the few cases where this has been possible the Bishop of London has taken every care that the work of the parish shall be properly provided for. The Rev. Frank Stone, Vicar of St. Luke's, West Holloway, who is now a Senior Chaplain, has entered upon a second year of work at the Front. During the past year the Rev. Walter Muirhead Hope, formerly a Missioner at Edmonton, Canada, has had charge of the parish, and his ministrations have been greatly valued. Last Sunday Dr. W. S. Macgowan, who has recently taken the place of the Rev. W. P. Hanks, Vicar of St. Peter's, Bayswater, while on active service, succeeded Mr. Hope in the charge of St. Luke's, West Holloway, during the Vicar's absence.

H. H.

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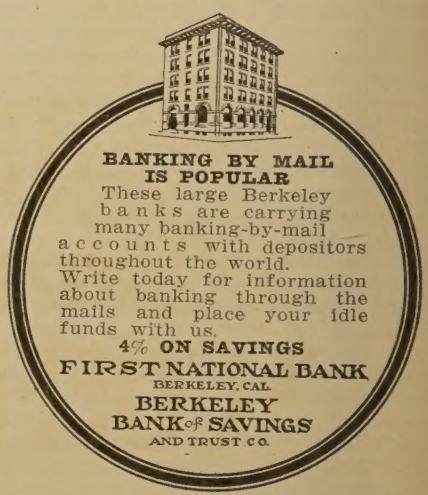
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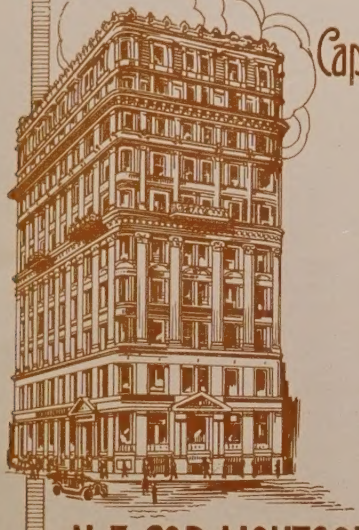

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